A STUDY OF OPINION REGARDING THE VARIOUS AMELIORATIVE MEASURES TO IMPROVE THE CONDITIONS OF BACKWARD AND SCHEDULED CASTES

(*Sponsored by the University Grants Commission, India*)

PROFESSOR S. V. AYYAR

(Leader, Research Team)

ANNAMALAI UNIVERSITY (MADRAS STATE)

INDIA

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PREFACE

This Study regarding the various ameliorative measures taken by Government to improve the villages, with special reference to the backward classes, was undertaken by me as Leader, with the assistance of a number of colleagues and students of the Department of Economics at the Annamalai University, during the year 1956-57, with a small grant from the University Grants Commission Those who assisted me in this research work belong to various communities, and they have tried to do their best to understand and interpret the problem with sympathy and ability The four sections (a) the Impact of Socio-Economic Legislation on the Backward and Scheduled Castes, (b) Reaction of Backward Class Students in the University who received aid from Government, (c) Reaction of Harijans to Temple Entry Legislation, and (d) Reaction of Backward and Scheduled Caste Village People to the Measures taken in a Community Development Block Area, all refer to the conditions of the backward classes as a whole in different areas, and interpret, to some degree, the mental reaction of people belonging to the backward communities to the many measures undertaken by Government for improving their conditions.

It is a pioneer attempt made by students and teachers to tackle an important contemporary problem and does not make a claim to any statistical model to assess what may be called statistical inferences, but, by and large, as an attitude survey, it has got a value which may be pursued in a more intensive form by other organisations specifically working in the field.

We are grateful to the University Grants Commission for the assistance given which made this Investigation possible The Report was submitted early in 1957 when I left the Annamalai University

The University Grants Commission referred the matter to me about November 1962, but owing to my pre-occupations and my having

to be away at the United States for sometime as a Visiting Professor, there was an inevitable delay in the revision of the Report and getting it ready for publication

In the revision of the Report and seeing it through the press, I have been ably assisted by my Research Assistant Shri S S Rangachar, M.A , of the Indian Institute of Economics, Hyderabad I have also had the assistance of Shri T Jaganmohan Rao, of the Nizam College, Hyderabad, and of Shri O P. Premanandan, Registrar, the Indian Institute of Economics, at different stages in the revision of the Report.

My thanks are due to the Vice-Chancellor of the Annamalai University for his active co-operation in arranging for the grant for the Project I must also thank the University Grants Commission for an additional grant of Rs 1,500 to enable the report to get printed and published

Hyderabad-Dn ,
March 15, 1965

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Section A

THE IMPACT OF THE SOCIO-ECONOMIC LEGISLATION ON THE BACKWARD AND SCHEDULED COMMUNITIES IN SELECTED RURAL AREAS

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INTRODUCTION

The Study on the reactions of the people of the backward and scheduled communities in selected rural areas to the various socio-economic legislations was the third stage in the scheme under the Research Unit in Social Tensions, the first and the second being the study of reactions of the students of the backward classes in the University to the various ameliorative measures taken by the Government with a view to improve the living conditions of the backward and scheduled communities by providing them with educational and other concessions, and the reactions of the Harijans living near Annamalainagar to the Temple Entry and other laws of an ameliorative type, passed with a view to improve the social, educational and economic conditions of the backward classes.

This is an investigation to study how far the people in the rural areas are aware of the various ameliorative measures undertaken by the government, both at the Centre and at the State level, and to appreciate how far these people have been benefited by such measures, in the social, economic and educational spheres

Three hundred persons belonging to the various backward and scheduled communities from twenty villages around Annamalainagar were contacted in this connection. These villages were divided into three groups, and one investigator was in charge of each group of villages Separate reports about each group have been prepared

Method adopted in the study

The personal interview with a questionnaire-cum-conversation method was adopted in this survey. The questionnaire which was prepared for this purpose was filled in by the investigators on the basis of the answers given by the interviewees to the various questions put to them and other related information got by way of conversations was also recorded A *Case History* for each person contacted was prepared.

Since it is not possible to get any useful information directly from women in the rural areas owing to special difficulties, the study was

confined to men alone, though it may be taken that the men represent the family units as such.

Villages and number of persons

Three hundred persons from twenty villages were contacted in this connection Each one of them, being the head of the family, represents one family. All of them are male members Among them 31% belong to Sivapuri village, 14 33% to Bhuvanagiri, 14% each to Kozhipallam and Uthamacholamangalam, 5 66% to Rettaikulam, 4 33% to Adivarahanatham and so on (For details vide Appendix II).

Communities

Persons belonging to *Seventeen* different communities like Vannia-Kulakshatriya, Harijan, Gavara, Devanga, Sourashtra, Yadava and other sections were contacted Since the major elements in the population of this area belong to the Vanniakulakshatriya community, it is with a view to give to this community adequate attention that 54 66% of the persons contacted are taken from that community Among the rest 16.33% belong to the Harijan community, 6% of them to the Yadava community, 4.33% of them to the Vannan community; 4% of them to the Sengunthar community; 3 33% of them to the Gavara community; 2.33% of them to the Kammalan community; 2 33% of them to the Devanga community and so on (Vide Appendix II)

Occupational classification

They have different occupations, altogether 34 in number But as is usual in the rural areas, most of them are dependent on agriculture, either as land-owners, or tenants or labourers. Some have other allied occupations. 25 33% of them have lands of their own; 15% of them are tenants; 13% of them are land-owners-cum-tenants; 16 66% of them are labourers, 8 33% of them are weavers; and so on. (Vide Appendix II). There are persons who are masons, carpenters, goldsmiths, ironsmiths, teachers, shop-keepers, betel sellers, washermen, potters, bus-owners and so on. If we take the number of persons who

depend upon land for their living, but having professions allied with agriculture they form 78% of the total number of persons contacted Even in such occupations, the community tradition plays a significant role For example, weaving is traditionally undertaken by the people of the Sengunthar community, and in our study most of the people who have weaving as their occupation are from that community People from other communities have taken to that profession only occasionally and that too only during recent years.

Age Groups

The age groups of the persons contacted range between 18 to 85 years of age 5% of them are between 18 and 24, 12 33% of them are between 25 and 29; 14 33% of them are between 30 and 34, 16 66% of them are between 35 and 39; 13 33% of them are between 40 and 44, 11% of them are between 45 and 49, 11 66% of them are between 50 and 54; 7% of them are between 55 and 59, 5% of them are between 60 and 64; 1 33% of them are between 65 and 69, 1 66% of them are between 70 and 74. 0 33% of them are between 75 and 79 and 0 33% of them are between 80 and 85 years of age.

Size of the Families

11 33% of the families contacted have two members, 18 66% of them have three members; 19% of them have four members; 13 66% of them have five members, 14 33% of them have six members; 8 33% of them have seven members; 6% of them have eight members; 2% of them have nine members; 2% of them have eleven members, and so on *There are families having as many as fourteen, fifteen, eighteen and twenty members* 1% of the families contacted have no extra members except the head of the families. If we take a four-member family unit as a normal family unit, 50% of them have more than four members and this is mainly due to the Hindu joint family system of kith and kin living together Perhaps a division of these joint families into several smaller independent family units may help to improve the standards of living of these people since the joint families usually make the members idle, and do not give them any adequate personal

incentive to work, because the members do not have the necessity to earn their living since they are confident that they can share the earnings of other members of the family — whatever little that may be. Since every other member in a joint family expects the other members to earn, nobody is putting in as much effort to earn as he or she would have done if they had been members of independent family units, having a necessity to earn as much as possible! There is another reason also for the members of the independent family units to get incentive to earn more since what little they save out of their earnings is their own, but when their savings in a joint family go to the whole family whose requirements are very much larger with very little scope for savings, that personal incentive gets blurred.

Literacy of Persons contacted

68% of the persons contacted are literate and 32% of them are illiterate. Among the literate persons nearly 66% are educated upto the primary stage, just above 27% are educated upto the secondary stage, just above 4% are educated upto the S S L C and just over 2% have had college education Among those who have had secondary education, just over 30% are educated upto First Form, nearly 9% upto II Form; just over 33% upto III Form; nearly 11% upto IV Form; nearly 4% upto V Form; and 23% have not given any details regarding their exact standard of secondary education.

Literacy of the Families

If we take into account the literacy of the families contacted, (other than the head of the families) nearly 65% of them have literate members in them. Among them 58% have members with primary education; 29% have members with secondary education, 9% have members with S S L C. and the rest — two members — have had college education. The reason for nearly 35% of the families remaining completely illiterate is that almost all of them have agriculture as their main occupation and did not educate their children for generations since the services of their children also were utilised by them in their occupation as care-takers of cattle and such allied activities. As is

usual, an illiterate head of the family did not educate his children also, and this had continued for generations. Only in recent times almost all the heads of the families, irrespective of their own education, whether literate or otherwise, have come to realise the value and importance of educating their children But, however much they may wish, many of them complain that financial inadequacy to maintain their families is the main reason for not educating their children It is really a sad state of affairs. In certain villages, the absence of proper provision for schools is the main reason that comes in the way of educating the children of that village. In rural areas, people usually do not send their young children to the schools of the adjacent village and their fear is not without reason Even the offer of free education does not overcome this feeling of the people. If the literacy of the rural areas is to be improved every village must necessarily have a primary school, and a group of villages must have a high school In one of the villages studied (Sivapuri) there is a Nursery School, run by the Central Social Welfare Board, giving education to children between three and six years of age *In rural areas where many children of the school-going age remain illiterate for want of proper educational facilities, it is rather unnecessarly to have a nursery school.* Expenditure of this type over unnecessary things could be well avoided and the same money could be more usefully spent by providing the villages with primary schools, which are badly needed in many of the villages in these parts.

The Nature of Backwardness of the People

If the reasons for the backwardness of the people in these rural areas are analysed, three basic reasons viz , educational, economic and social, come out prominently to our notice. 33.66% of the persons contacted feel that the backwardness of their communities is mainly due to economic reasons, 14.66% of them feel that it is due to educational backwardness. 3% of them feel that it is due to social backwardness; 7.33% of them feel that it is due to educational and economic backwardness, 16% of them feel that it is due to economic and social backwardness; 25% of them feel that it is due to educa-

tional, economic and social backwardness and 0.33% of them feel that it is due to educational and social backwardness alone. If we include the persons who feel that economic backwardness is also one of the reasons for their backwardness among those who think that economic reasons alone are responsible for the backwardness of their communities, *it comes to 82% of the persons contacted.* So it is clearly indicated that the *primary pre-requisite for the advancement of the backward classes in rural areas is their immediate economic improvement.* In this direction some progress has been made in these parts. If we include those who think that educational backwardness is also one of the reasons among those who think that educational backwardness alone is responsible for their backwardness, the total comes to 47.33% of the persons contacted. This, of course, is a sizeable proportion of the total number of persons contacted. This is also a clear indication of the realisation by the rural population of the necessity for the educational improvement of the backward classes. In this direction also some progress has been made. The provision of free education has been really beneficial, to some extent, to the people of the backward and scheduled communities. The scheme for providing free mid-day meal in schools is another important help to the people of these communities. It will help the poor parents to increasingly send their children to the schools. A good beginning in this direction has already been made and it would be wise to extend it to other areas of the State, and in course of time to schools throughout the country! If we include those who think that social causes also are one of the factors contributing to backwardness among those who feel that social reasons are the *only* ones for the backwardness, the proportion comes to 44.33% of the persons contacted. This is also a sizeable proportion of the total number of persons contacted. But during recent years social reasons have ceased to be any more a directly responsible cause for the backwardness of the people. Only in the case of Harijans it continues to be one of the most important reasons for their backwardness, in spite of the Temple Entry and other anti-untouchability laws. In such matters of fundamental human relation-

ships, legislation alone cannot solve the problem and *only a change of heart among the upper classes will really help to solve it* But legislation can help, and help to educate the consciousness of the people. Such a change has already set in, and it is only a question of time for a full transformation in human values to evolve a well-knit democratic social outlook

Need for Social and Economic Legislation

73.33% of the persons contacted feel that amelioration of the backward classes could be brought about by social legislation, providing for educational and other allied improvements 21% *of them do not contribute to this view and 5.66% of them have not expressed any opinion regarding this question.*

92.33% of the persons contacted feel that legislation having an economic bias is absolutely necessary for the improvement of the backward classes. 2% of them do not think so and 5.66% of them have not expressed any opinion on this matter As stated previously, while analysing the reasons for the backwardness of the people, 82% of them have stated that their backwardness is, mainly in most of the cases, and only secondarily in a few cases, due to economic reasons. If this opinion is analysed in the light of the statement that legislation with an economic bias is absolutely necessary for their improvement, it becomes *crystal clear that the first and foremost requirement in the rural areas is economic improvement.* A majority of the persons contacted expressed the view that the government should help them with long-term loans at a low rate of interest for the purposes of agriculture. There is a very large scope for co-operative credit societies to be usefully developed in these parts If we take into account the number of persons who are indebted, it comes to 73% of the persons contacted Out of them nearly 59% have borrowed from local landowners, and only 2.33% have benefited by the co-operative credit societies. The benefit to such a negligible percentage of these persons is as good as a confession that co-operative credit has failed *so far* to function effectively.

Income Groups: Sources

57.33% of the persons contacted get their income from land — either as owners or tenants, 18.66% as daily wage-earners, 7% as weavers, and so on. (For details vide Appendix II). In all, 84 66% of the persons contacted get their whole income or part of their income from land either as owners or as labourers or as tenants. Only a very negligible percentage of the persons contacted earn their living as tea-shop owners, or goldsmiths, or ironsmiths, or bangle sellers or businessmen and so on.

Distribution of Income-Groups

17 33% of the persons contacted get an income between Rs. 100/- and Rs 199/- per year, 20.66% of them get between Rs. 200/- and Rs. 599/-, 2 33% get between Rs. 600/- and Rs. 699/-, 3% get between ween Rs. 400/- and Rs. 499/-; 7.33% get between Rs. 500/- and Rs. 599/-, 2.33% get between Rs 600/- and Rs. 699/-, 3% get between Rs. 700/- and Rs. 799/- and so son. (For details vide Appendix II). Only a very negligible percentage of them get an income of Rs 5,000/-, Rs. 6,000/-, Rs. 8,000/- and Rs 10,000/- per year. If we take into account the persons who get income below Rs. 1,000/- per year they form 81% of the persons contacted If we make further classification of the people who get income between Rs. 1,000/- and Rs. 2,000/- they form 10.33% of the persons contacted. If we take into account those who get income above Rs. 2,000/- and below Rs 5,000/- per year, it comes to 2.66% of the persons contacted and those who get above Rs. 5,000/- and below Rs. 10,000/- form 2% of the persons contacted. In such circumstances it is no wonder that 82% of them have stated that economic reasons are the main in most of the cases, and subsidiary only in a few cases for their backwardness, and 92.33% of them stated that legislation having an economic bias is absolutely and urgently necessary for the amelioration in the condition of the backward classes in the area.

Land Holdings

52% of the persons contacted are land-owners, of whom nearly 58% own wet lands only, nearly 3% of them own dry lands only;

nearly 3% of them own garden lands only, just over 20% of them own wet and dry lands, nearly 10% of them own wet and garden lands and nearly 6% of them own wet, dry and garden lands.

Of the wet land-owners 28% own below 1 acre; just over 24% of them own between 1 and 2 acres, nearly 9% of them own between 2 and 3 acres, nearly 8% of them own between 3 and 4 acres, above 8% of them own between 4 and 5 acres, nearly 5% of them own between 5 and 6 acres, nearly 5% of them own between 6 and 7 acres and so on. (For details vide Appendix II). Only in rare cases, persons own 20, 30 and 40 acres of land. Of the dry land-owners just over 41% own below 1 acre, nearly 9% own between 1 and 2 acres, just over 6% own between 2 and 3 acres, just above 13% own between 3 and 4 acres, just above 13% of them own between 4 and 5 acres, and so on. There is only one case of a person owning 10 to 11 acres of dry land. Of those who own garden lands nearly 73.33% of them own below one acre, nearly 6.66% of them own between 1 and 2 acres, and 20% of them own between 2 and 3 acres of garden lands.

It can be very well inferred from the above analysis that the land-holdings are very small and do not heir the owners to any great extent. Such small land-holders are no way better than the daily wage-earners either in living condition or in literacy. They can just feel proud over their title as land-holders! To avoid such things the pressure on land should be reduced and alternative employments should be provided for those who come away from that. The practice of sub-division of the holdings among the heirs has played a notable part in making the holdings smaller and smaller in the course of time. This practice must be put an end to by some method or other. The Government should fix up a limit below which lands should not be divided. This economic holding, as we may call it, can vary in size and extent according to the fertility and other conditions of the lands in different regions of the country.

Indebtedness. Extent, Source & Rate of Interest

As has been already stated in a different connection, 73% of the persons contacted are indebted and 27% of them are free from debts.

10% of them are indebted for amounts below Rs. 100; nearly 18% of them for amounts between Rs. 100/- and Rs. 200/, nearly 16% of them for amounts between Rs 200/- and Rs. 300/- and so on. (For details vide Appendix II). In very rare cases, the persons are indebted for very large amounts — Rs 5,000/-, Rs. 6,000/-, Rs. 10,000/- and even Rs. 15,000/- in one case. In all, if we take into account those who are indebted for amounts below Rs. 1,000/- the proportion comes to over 70% of the total number of persons who are indebted For such persons, who are indebted for small amounts, the rural co-operative credit societies, if properly organised and efficiently run, can help in some degree. The community spirit for co-operative work must be canalised by intelligent leadership.

Nearly 59% of the persons contacted have borrowed from the local land-owners, just above 1% from Land Mortgage Banks, just above 3% from Co-operative Credit Societies, nearly 3% from Pawn Brokers, nearly 1% from Government.

If the rate of interest at which they have borrowed is taken into consideration, above 38% of them have borrowed at the rate of 12%, above 16% at the rate of 6% and so on. (For details vide Appendix II) There are certain cases in which persons have borrowed at rates of interest ranging from 35% to 40%. For instance, two persons have borrowed at 35%, four at 36%, one at 39.5% and one at 40%. Co-operative Credit Societies lending adequately at a lower rate of interest will be a supreme boon for these people Nearly 6% of the persons do not pay any interest since they are employed under those who had lent money to them As long as they are in their service no interest will be charged for their debts This is an indirect way of keeping persons in one's service. It is a sort of servitude. Such indebted persons cannot go away from the service of their creditors, and at the same time cannot ask for better wages also for fear of incurring the displeasure of their masters *Nearly 23% of the persons who are indebted have not revealed the rate of interest at which they have borrowed.* Perhaps they may feel ashamed to reveal that they have borrowed at exhorbitant rates and they may also feel that some

troubles may crop up to the creditors, if the investigators know that certain people who could be identified lend at such exhorbitant rates of interest! Nearly 30% of the persons have not revealed the sources of their borrowing.

22.33% of the persons contacted have lost some portion of their lands due to heavy debts which could not be repaid 43% of them lost lands below 1 acre; just above 22% of them had lost between 1 and 2 acres; nearly 20% between 2 and 3 acres, just above 4% between 3 and 4 acres, nearly 6% between 4 and 5 acres and so on. Only one person had lost about 15 to 16 acres. Since most of them were not aware of the Debt Relief Act of 1938 they could not get relief from heavy indebtedness with the help of such Acts. Want of proper and easy credit facilities is another reason for such loss of lands in rural areas. In some cases, the heavy load of ancestral debts and the usurious rates of interest at which they have been borrowed had also contributed to such loss.

Awareness of Socio-Economic Legislation

This question has been given serious attention to by the investigators, but only 0.66% of the persons contacted were benefited by the Debt Conciliation Act of 1936; 0.33% of them by the Agriculturist Debt Relief Act of 1938; 0.33% of them by the Madras Pawn Broker's Act of 1943; and 3.66% of them by the Agriculturists' Moratorium Act of 1954 1.66% of them were adversely affected by the 1936 and 1938 Acts and 0.66% of them by the 1954 Act. *In fact, most of the persons contacted are not even aware of these legislative Acts.* The Government have undertaken many measures with a view to help the agriculturists. But unfortunately the people for whom such measures are undertaken are completely ignorant of these things. Since they are not aware of these legislative measures which could effectively help them in many ways, they are not able to make use of the provisions of these laws to their advantage. Such important measures which are aimed at helping the agriculturists should be given the *widest publicity* in the rural areas by every means available. For that matter any legislation which is passed with a view to help particular sections of

the people must first and foremost be made known to them — the would-be beneficiaries Only then, these Acts can effectively serve the purpose for which they are intended The use of the Radio, and other forms of publicity in rural areas must be increasingly exploited.

52% of the persons contacted are aware of the Tanjore District Tenants and Pannayals Protection Act, 39.33% of them are not aware of it, 3 66% of them have just heard about it without knowing the details of it. 5% of them have not given any answer regarding this question. Out of those who are aware of the Act, 61% are satisfied with the Act or its working.

The over-all effect of the Agricultural Legislation passed during the period 1947-56 :

7.66% of the persons contacted stated that they have had some improvement in their economic status, 86.33% of them have had no clear improvement, and 6% of them have not given any answer regarding this question 30.66% of them have stated that their relationship with the people of their own community as among themselves has improved, but 61.66% of them do not think so, 7 66% of them have not expressed any opinion 15 66% *of them have stated that their relationship with the members of other communities has improved,* 77% *of them do not think so,* and 7.33% of them have not expressed any opinion This is a very regrettable feature. For maintaining peace and developing prosperity in the rural areas, cordial relationship between various communities is increasingly and continuously necessary. Active steps should, therefore, be taken to improve the existing conditions in different ways. Legislative enactments cannot be of much avail in bringing about such cordiality in human relationships Since it is essentially a problem of fundamental human values, it depends upon a growing culture and a more tolerant attitude on the part of the people of different communities towards one another Increased educational opportunities and discipline will be of great help to bring about such an atmosphere in rural areas. In this context, it may not be out of place to mention that 42% *of the persons contacted have difficulties in making use of the communal amenities*

like the public tanks, wells, tea-shops, temples etc. Most of them are Harijans In spite of the Temple Entry and other anti-untouchability legislation, it is rather sad to note that such difficulties still continue to exist in these parts. Some of the persons suggested that anti-untouchability laws should be strictly enforced But in these matters, legislations and their strict enforcement with punishment cannot bring permanent relief to any. The mental attitude of the people of the forward communities should consciously undergo a change Tolerance cannot be enforced by laws Such tolerance and change of attitude could be brought about very largely by educational improvements and economic betterment in course of time What is required is patience and persistence — along with faith and courage in the ultimate goodness of the human heart.

17% of the persons contacted feel that their relationship with their masters or economically superior persons has improved. 73% of them do not think so and 10% of them have not expressed any opinion This again is another regrettable feature Traditionally, rural areas are the strongholds of casteism and conservatism In spite of so much talk about socialism by the leaders of all the political parties, the state of arairs in rural areas continues to be just as it was previously. Very little visible progress has been made in this direction Some political organisations are in a way partly responsible for this state of affairs They preach all sorts of things among the illiterate and poor people and make them believe that the economically superior persons are their inevitable enemies and egg these poor people on against the rich Many poor people unwittingly become victims to such propaganda, and are being exploited by interested politicians for their own selfish ends Change of heart and a change in attitude among the economically superior persons also are very necessary to increasingly develop an abiding happy relationship between all sections of the rural people in these areas.

16 66% of them feel that their social and cultural contacts with other persons have improved; 64% of them do not think so and 19 33% of them have not expressed any opinion.

34% of the persons contacted feel that the opportunities for the education of the members of their families have improved 42 66% of them do not think so and 23 33% of them have not expressed any opinion It is really unfortunate that such a portion of the people are not aware of the many opportunities that have been provided for the educational upliftment of the backward classes. Ignorance and illiteracy are the main reasons for such a sad state of affairs. 0 33% of the persons contacted feel that there has been some change in their social and political outlook. 75.33% of them do not feel so, and 23 66% have not expressed their opinion. Generally, villagers do not bother about politics very much and they are only exploited by the different political parties for their own purposes more especially during the times of elections These unfortunate illiterates and ignorant people know only that they have a vote, but do not know the real value of that vote. 3.66% of the persons contacted take part in elections as candidates at village and other levels But the others take part in these elections as voters only.

Redistribution of Land

90 66% of these persons contacted have expressed a definite opinion in favour of the redistribution of land; 5 33% of them are against it and 4% of them have not expressed any opinion.

Among those who are against the liquidation of the big landowners, many point out that food production might be seriously affected by such a proposal and that there is no guarantee that the creation of a large number of small owners of land would necessarily provide a fair chance for all agriculturists, or even that those who obtain such kinds of land would be satisfied with it' It is but natural that those who do not have lands welcome the idea of redistribution Those who are against it also feel that redistribution of lands is not easily practicable Some of those who are in favour of redistribution fix up certain limits below which the holdings should not be reduced Curiously enough those persons possess less than the limits fixed by them. Many inferences could be drawn from such expressions of opinions Perhaps they might expect to get more lands by redistribution' Where-

from this additional land could come is the problem! This problem of redistribution of land has engaged the attention of many thinking people at the present time. But whether it is a practicable proposition is the question to be analysed In the existing circumstances, when a vast majority of the people depend upon agriculture for their livelihood, redistribution of land is a highly impracticable and dangerous proposition! The first thing to do, at the present time, is to reduce the pressure on land by providing alternative employment to those who depend mainly upon land for their living Many people point out that when prohibition was introduced the tappers of toddy were not provided any alternative employment and they were put to many difficulties to earn their living The whole problem was ill-thought out, and the policy makers fanatically forced a situation Even today many families that depended upon occupations allied to the toddy business are suffering since they are not able to find suitable employment. So, before attempting any radical revolutionary change in land distribution, attention must necessarily be first paid to the provision of alternative employment opportunities to those who now depend upon agriculture alone. Even if this could be done — not a thing that can be done easily or soon — the folowing questions need be answered satisfactorily What should be the basis on which lands could be redistributed? Who must be given the first preference in getting the lands and on what basis should this be decided and by whom? Can any one who asks for land be given land, irrespective of his capacity to cultivate or his knowledge about agriculture? These are all still speculative problems which require serious objective study If redistribution is to take place, what should be the minimum and the maximum 'holdings' and how could this be fixed with reference to different types of land? In such circumstances can co-operative farming be introduced without redistributing ownership? In many fields, co-operation does not seem to be very successful in India Can it be a success in the field of farming? If, at all, co-operation is to be successful the intiative should come from below and not forced through from above by political authority In our country 'co-opera-

tion' was a movement from 'above' and even after 60 years it is still highly doubtful if this will bring about successful results unless the people appreciate and realise the fundamental principles, the essential goodness and the real benefits of co-operation. *It is very unlikely that with the present temper of the rural folk, co-operative farming will at all develop valuntarily* Every Indian villager is highly individualistic in temperament and it is highly doubtful whether he will sink his individuality, and accept a merger in ideological revolutionary change in his life without visible proof of its value

78 33% of them feel that the liquidation of large ownership of lands and the creation of large number of small land-owners would promote social solidarity and eliminate the causes of rural tensions; 16% of them do not contribute to this view and 5 66% of them have not expressed any opinion This again is another controversial problem If everyone is not given sufficient land — and everyone cannot be given — can it help to create an atmosphere that could eliminate the causes of rural tension? In fact it will only create an additional cause for creating more rural tensions and help to undo even the little social solidarity that exists at present in rural areas.

The Bhoodhan Movement

61.33% of the persons contacted are aware of the Bhoodhan Movement of Shri Vinobha Bhave, but 38.66% of them are not aware of it at all Among those who are aware of it, nearly 89% of them are in favour of it, and 11% of them are against it They feel that this movement cannot solve the land problem in this country.

Minimum Wage Legislation for Agricultural Workers

83 66% of the persons contacted have expressed an opinion that there should be a minimum wage fixed for all kinds of workers in rural areas 15 66% of them are against such a position, and 0 66% of them have not expressed any opinion. Those who expressed an opinion against the fixing of minimum wages, stated that it will make the labourers lazy and increase the cost of production.

69 66% of them, however, have stated that such a legislation will prevent the oppression of the inferior classes by the economically supe-

rior classes; 16 33% of them do not think so and 14% of them have not expressed any opinion. Those who opopse the fixing of minimum wages point out that even though it is desirable, it is not possible on practical grounds, as the agricultural operations differ fundamentally from industrial or other non-agricultural operations. Anyway, the fixing of minimum wages will be very helpful to both the employers and employees since both of them can know for certain as to how much they should give and how much they should get, and adjust their expenditure accordingly! The machinery for such allocation has to be well thought out, and worked out

63 33% of them feel that such a legislation will pave the way for a better fellow-feeling among the rural folk as a whole and contribute to the improvement of the community life in the vlilage; 22 33% of them do not think so, and 14.33% of them have not expressed any opinion.

Participation in the Community Life of the Village

71% of the persons contacted take part in the activities calculated to develop the community life in the village, and 29% of them do not participate in such activities But there are a few activities like religious or social festivals etc , in the villages to develop community life Out of those who participate in such activities 90% of them get the willing co-operation of all sections of the people. *Only in certain villages like Sivapuri the Vanniakulakshatriya and the Harijans do not co-operate with each other.* This condition prevails in some other villages also In the Kozhipallam group of villages, it is stated that when a new road was constructed near the Harijan settlement only the Harijans did the entire work and the people from other communities did not come forward to help them in any way!

The Use of Community Amenities

42% of the persons contacted have stated that they have difficulties in making use of the 'community amenities' like the wells, tanks, temples and tea-shops in the area Only in these places where such provisions exist they have some difficulties. Most of them who com-

plain of such difficulties are Harijans They have stated that if they attempt to make use of these amenities, it might lead to clashes in the villages, and thus pave way for a breach of the peace. So they are afraid of asserting their rights continuously or effectively. In tea-shops of the villages they keep separate glasses and separate places for the Harijans. There are complaints against such discrimination also.

58% of them do not complain of any such difficulty. Since *most* of the people in these village parts belong to the backward communities, generally they do not come across any difficulty as they would find in a village where they would be a minority community. Those who have such difficulties want the anti-untouchability laws to be strictly enforced, and they want more preferences to be given for Harijans in educational fields.

Benefits by the National Extension Service and the Community Project Schemes

2.66% of the persons contacted have stated that they are benefited by the National Extension Service and Community Project Schemes. Those who are thus benefited are benefited through developments of road facilities, water facilities and help to toy-making and housing facilities.

Changes in standards of life since 1947

49% of the persons contacted have expressed that there has been no change in their lives, socially or economically, since Independence; 51% of them have stated that there has been *some* change in their living conditions Among those who feel that there has been some change, 54% of them have stated that there has been improvements, socially and economically in their lives· nearly 33% of them have stated that there has been deterioration, economically, in their living conditions and 13% of them have stated that there has been some change for the better but not to any appreciable extent.

Reasons for Improvement

Those who had stated that there has been improvement pointed

out that caste differences and the difficulties which they met with because of caste prejudices have been lessened to some degree Some community amenities, like roads, wells, schools and radios in the Panchayat areas have been provided. There has been great improvement in the opportunities for the education of the people of the backward and scheduled caste groups of the village communities Agricultural production has increased, and this has helped to improve the living conditions in certain cases The villagers have now a comparatively easy approach to the Government officials to get their grievances redressed, and to get manure, seeds etc, for agricultural purposes Prohibition also had contributed something towards the improvements in the living conditions of the poor.

Reasons for Deterioration

Those who had stated that there has been deterioration in their living conditions complain of the rise in prices of the consumers' goods, and they find it very difficult to maintain themselves with the limited income, which has not proportionately increased. Cultivation could not be successfully carried on as in certain cases, because of lack of credit facilities to buy manure, seeds etc. The cost of production for agricultural product has increased due to the increase in wages of workers.

Looking at the problem generally, there has undoubtedly been some change for the better in the lives of the rural people even though such changes may not at the moment be spectacular.

Election to Local Bodies: Number of seats which the backward classes secured during the last elections

6 33% of the persons contacted have had opportunities to become members of the local boards or panchayat boards 26% of them had experienced some difficulties in getting elected to these bodies. In most of the cases, there were only economic, and not social, difficulties

59% of the persons contacted have expressed the opinion that they are able to work with the members of other communities in a

spirit of equality, and 41% of them have expressed an opinion contrary to this.

Local Bodies

The President and many members of the District Board are from the Backward Vanniakulakshatriya Community.

Gram Panchayats

Out of the twenty villages which were taken up for investigation, eight have Panchayat Boards. In Sivapuri village, the President and five members of the Panchayat Board are from the Vanniakulakshatriya community and one member is from the Harijan community In Uthamacholamangalam Village Panchayat, the Vice-President and two members are from the Vanniakulakshatriya community and three members are Harijans In Bhoodhavarayan Pettai Village Panchayat, the President and majority of the members are from Vanniakulakshatriya community. In Bhuvanagiri Panchayat almost all the members are from the backward communities In Keerapalayam Panchayat, all the members except one are from the backward communities. In Adhivarahanatham Panchayat, all the members are from the backward communities. In Thimmireddipalayam Panchayat, the majority of the members are from the backward communities, and in Suthukuli Panchayat, all the members except one are from the backward communities.

Educational opportunities :

42 33% of the persons contacted are educating their children in schools and nearly 87% of these persons are getting assistance by way of half-tuition fee and full-tuition fee concessions and such other help from the government from time to time

Conclusion

Some of the villages that have been studied have Panchayat Boards, and have radios, schools and good roads laid by the District Board Some Panchayats have made arrangements for pure drinking water facilities by digging wells In one or two villages one or two persons have been benefited by the housing facilities provided by the

Community Development Projects and in some other places under the same scheme, some toy-makers (small-scale industries) have also benefited

But in the rural areas, people still complain of many difficulties that require the serious and immediate attention of the government Most of the persons feel only economic difficulties. Most of them, being agriculturists, feel that *credit facilities for agricultural purposes should be increased in the rural areas* Those who do not have lands and remain unemployed feel that they must be given lands for cultivation or some other employment. Even at the present time, Harijans generally meet with difficulties in making free use of the village common wells, tanks and temples in spite of the Temple Entry and other anti-untouchability laws. Wage earners complain that their wages have not correspondingly increased with the rise in the prices of consumers' goods. In many of the villages there is no provision for the proper supply of drinking water, and there are no good roads, hospitals, schools and post offices In certain villages wage earners complain that their wages are not paid then and there, and they are put to a lot of inconvenience by such delays in payment. Unemployment is widespread in these areas Regarding some villages in the Kozhipallam group and Bhuvanagiri group, there are certain villages which have accessibility only across some streams which do not have bridges and the people have to wade through water and mud to go to their villages during the rainy and cultivation seasons.

It is highly essential to develop the villages, as they form the main basis of our economy. Most of the people who live in villages belong to the backward and scheduled classes If the villages are improved, it will automatically improve the conditions of these people also. The people in the rural areas have correctly assessed the assistance rendered by the government and they also recognise that it is not possible to bring about upliftment all of a sudden The attempts of the government to improve the social and economic conditions have been slowly but duly appreciated by the people.

There are no specific organisations that work in these villages to bring about political consciousness among the people. In one or two villages there is a sort of agricultural workers' Union. More harm than good is done by these organisations since the persons who are in charge of these are not really interested in the people but only work in their own way, without community controls.

Because of the lack of the habit of newspaper reading and the absence of proper organisation of the political parties people are not aware of many things that happen outside their areas Regarding the legislations relating to agriculture and the special privileges and concessions that have been provided in the law for the benefit of the particular sections of the scheduled and backward communities, they are still completely ignorant. They are equally ignorant of the outside agencies that are trying to politically influence the inhabitants of the scheduled and tribal areas in the State. Even those who are aware of certain agricultural enactments find it difficult to strictly adhere to the provisions of such legislation because of their dependence on the landowners with whom they have to work for their living. For example, some of the agriculturists are aware of the Moratorium Act of 1954. But if they do not repay their debts according to their previous agreement, they fear that they would not be given loans in the future and that means paralysing their agricultural operations effectively in the absence of other suitable adequate alternative agencies, and hence they are not prepared to violate their agreements, even though the 1954 Act provided for the postponement of the repayment of debts. In such circumstances the provision of easy credit by Co-operative Credit Societies will go a long way in helping the people of these rural areas. We can safely infer that the passing of legislation with good intentions without creating the favourable atmosphere and circumstances necessary for their enforcement, will not serve the purpose for which these laws are intended It is rightly said that "public opinion marches forward and the law comes limping behind". It is an imperative necessity to shape the public opinion before the passing of legislation. There is urgent need to develop rural publicity programmes.

Social and economic legislation intended to benefit the villagers must be widely and effectively publicised in the rural areas by all means available to government.

A change of heart among the people of the upper classes should be brought about by educating the public in various ways, through pursuasive propaganda and cultural education. The government does a lot, but the rural people do not know about them as much. due to lack of adequate publicity. The first and foremost responsibility is to publicise the Acts of the government, and then find out how far these Acts have been beneficial to the people, so that such Acts could be modified accordingly, to suit the needs of the time and the people. A programme of intensive Rural Studies in all fields as part of the programme of the National Extension and Community Project objectives must be undertaken by government or semi-government organisations to carry out the objectives of socio-economic improvement in rural areas.

APPENDIX — I

REPORT ON THE IMPACT OF SOCIO-ECONOMIC LEGISLATION ON THE BACKWARD AND SCHEDULED COMMUNITIES IN RURAL AREAS

QUESTIONNAIRE

Head of the Family—

1. (a) Name: Age

Caste: Profession.

Address

(b) No. of members in the family·

Sex	Age	Relationship	Education

(c) State the educational attainments of the members of your family. What are the standards upto which they are?

2. What is your backwardness due to? — Economic or Social, or Personal causes.

3. Do you consider that amelioration of backward classes can b brought about by social legislation? Explain how this can b done.

4. Do you consider that legislation having an economic bias is absolutely necessary for the improvement of the backward classes? If so, explain what can be done to improve your economic condition.

5 What is your annual income?

(i) from land, and

(ii) from other resources.

6. What is the extent of your land holding? Give details.

   1 Wet Land Acres

   2. Dry Land ,,

   3. Garden Land ,,

7. What is the nature of your profession? — Landlord, Tenant, Artisan, Landless Labourer or a combination of any two or more of these jobs.

8. What is the nature and amount of your debts and the rate at which you have borrowed?

   Simple loan, mortgage, loan etc. What is the source of your borrowing?

9 Did you lose any land as a result of heavy indebtedness and fore-closures? Explain how.

10. How did you benefit by the

   (a) Debt Conciliation Act of 1936?

   (b) Agriculturist Debt Relief Act of 1938?

   (c) Madras Pawn Brokers Act of 1943?

   (d) Agriculturists Moratorium Act of 1954?

11. Are you satisfied with the main features of the Tanjore District Tenants and Pannayal Protection Act? If so, why so? If not, why not?

12. Do you have any suggestions for further improvements of the above Act?

13. What is the over-all effect of the passing of the above agricultural legislation during the period 1947-56?

   (1) In your economic status:

   (2) In your relationship with the members of your community

   (3) In your relationship with the members of other communities

(4) In your relationship with your master or economically superior persons:

(5) In your social and cultural contacts with other persons.

(6) In your outlok on and about the provision of opportunities for the educating of the members of your family.

(7) In your social, and political outlook, and party affiliation.

(8) Do you take part in elections at the village level, at other levels:

14. What is your reaction towards the proposals for land reforms regarding the redistdibution of land?

15. Do you think liquidation of large ownership of land and the creation of a large number of small land owners would promote social solidarity and eliminate the causes of rural tensions?

16 What is your reaction to the Bhoodan Movement of Vinobhaji so far as Tamil Nad is concerned?

17. (a) Do you think that there should be a minimum wage fixed for all kinds of workers in rural areas? How can this be done? What are the difficulties?

(b) Will such a legislation prevent oppression by economically superior classes of the inferior classes?

(c) Will it pave the way for a better feeling among the rural folk as a whole, and improve community life in the village?

18. Do you participate in the activities calculated to develop the communal life of the village? Do you get the willing co-operation of all the sections of the people in the village?

19 Do you have any difficulty in making use of the communal amenities such as (1) wells, (2) tanks, (3) rivers, (4) roads, (5) parks, (6) dispensaries, (7) schools, (8) temples and (9) cinema houses. Explain the nature of the difficulties, if any.

20. If you have any difficulties in making use of the communal amenities, what suggestions would you give for the removal of these difficulties?

21. Have the National Extension Schemes and Community Development Blocks benefited you in any way? Explain.

22. Do you feel that your life, as a whole, has improved or deteriorated since Independence compared to conditions in the decade before Independence — socially and economically? In what ways has it improved? In what ways has it deteriorated?

23 (a) Have you had any opportunity to become a member of any local board or any Panchayat? Did you at all try?

(b) Did you experience any difficulties in getting elected to these bodies? What are the difficulties?

(c) Are you able to work with the members of other communities in a spirit of equality?

24. What social and economic difficulties, if any, do you meet with at the present time in the rural area?

25. How are you educating your children? Are you having any assistance from public authorities?

26. Have the backward classes — including the scheduled castes, benefited by any specific measures taken by Government through local authorities or special projects?

(a) Road Development:

(b) Housing:

(c) Small-scale Industries:

(d) Other Occupations:

(e) Water Supply:

(f) Education:

(g) Radio: and

(h) Credit Facilities — through Banks or other Institutions·

Political

27 What are the organisations that are working for bringing about political consciousness among the backward classes of your village? What is the nature and the result of their activities?

28. What are the special privileges and concessions that have been provided in the law for the benefit of the particular sections of the Scheduled Castes and Backward Castes? How far have these been given effect to in your village in actual practice?

29 Has there been any manipulation in recent years in order to curtail or take away political concessions that have been given to the Scheduled Castes and Backward Castes?

30 What is the number of seats that the members of the backward classes (Scheduled Castes, Scheduled Tribes, and other backward classes) were able to secure in the last election in —

(i) the Local Bodies and

(ii) the Gram Panchayats?

31. What are the "Outside agencies", if any, that are trying to politically influence the inhabitants of the Scheduled and Tribal areas in your State?

N B —The investigator can include in his note any particulars of interest he may note in the course of his investigation regarding the case study.

Appendix — II

1 Total number of persons contacted: 300 (*Male*)

2 Name of the villages and number of persons in each village

1.	Sivapuri	93
2.	Paramapettu	6
3.	Naduthittu	1
4.	Kozhipallam	42
5	Nakaravanthangudi	3
6	Kumaramangalam	9
7	Uthamacholamangalam	42
8.	Pinnathoor	3
9.	Radhavilagam	1
10.	Bhuvanagiri	43
11	Suthukuli	3
12	Perumathur	3
13.	Keerapalayam	8
14.	Bhoothavarayanpetti	3
15	Vandarayampettai	5
16.	North Thittai	1
17.	Adhivarahanatham	13
18.	Rettaikulam	17
19.	Thimmireddipalayam	3
20	Melamungiladi	1

3. Castes of persons contacted

1	Vanniakulakshatriya	164
2	Harijan	49
3.	Maruthuvar	3
4.	Yadava	18
5.	Vannan	13
6	Labbai	3
7.	Gavara	10
8	Kammalan	7

9.	Vaniyan	4
10.	Virakodi Vellalar	1
11.	Thuluva Vellalar	1
12.	Sengunthar	12
13.	Isaivellar	1
14.	Kusava	1
15.	Devanga	7
16	Sourashtra	5
17	Christian (converted)	1

4. Occupation:

1	Landowner	76
2.	Landowner-cum-tenant	39
3.	Tenant	45
4.	Agricultural Labourer	50
5.	Carpenter	2
6	Barber	2
7	Petty shop owner-cum-agricultural labourer	2
8.	Teashop owner	4
9	Bill collector	1
10.	Agricultural labourer-cum-tenant	9
11.	Landowner-cum-tenant-cum-agricultural labourer	1
12	Landowner-cum-agricultural labourer	2
13.	Cooly-cart owner-cum-agricultural labourer	1
14.	Landowner-cum-grocery shop owner	1
14.	Mason	2
16.	Teacher	3
17.	Painter	1
18	Landowner-cum-tobacco businessman	1
19.	Blacksmith	3
20	Goldsmith	1
21.	Businessman	4
22.	Bangle seller	1
23.	Shop keeper	1

24.	Weaver	25
25	Weaver-cum-landowner	3
26	Bus owner-cum-landowner	1
27.	Weaver-cum-tenant	1
28	Potter	1
29	Government servant	2
30.	Dyeing	1
31.	Artists (Nathaswaram)	2
32	Washermen	5
33.	Betel sellers	2
34.	Landowner-cum-other professions	3
35.	Unemployed	2

5. Age Groups:

Between 18 and 24	15
Between 25 and 29	37
Between 30 and 34	43
Between 35 and 39	50
Between 40 and 44	40
Between 45 and 49	33
Between 50 and 54	35
Between 55 and 59	21
Between 60 and 64	15
Between 65 and 69	4
Between 70 and 74	5
Between 75 and 79	1
Between 80 and 85	1

6 Number of members in the family·

One	3
Two	34
Three	56
Four	57
Five	41
Six	43

Seven	25
Eight	18
Nine	6
Ten	5
Eleven	6
Twelve	2
Thirteen	1
Fourteen	0
Fifteen	1
Eighteen	1
Twenty	1

7. Literacy of the persons contacted:

(a) Illiterate	96
(b) Literate	204

Among Literate:

(a) Primary Educated (upto V standard)	134
(b) Secondary Educated	56
I Form	17
II Form	5
III Form	13
IV Form	6
V Form	2
No details given	13
(c) SSLC	9
(d) College Educated	5

8 Literacy of the Family: (other than the head of the family).

(a) Illiterate Families	105
(b) Families with literate members	192
(c) Families with no other members	3

Among the families with literate members:

(a) Families having primary educated members	112
(b) Families having secondary educated members	57

(c) Families having S.S.L.C. educated members	18
(d) Families having college educated members	5

9 Nature of Backwardness

(a) Those who think that their backwardness is due to educational backwardness .	44
(b) Those who think that their backwardness is due to economic backwardness ..	101
(c) Those who think that their backwardness is due to social backwardness	9
(d) Those who think that their backwardness is due to educational and economic backwardness	22
(e) Those who think that their backwardness is due to educational and social backwardness .	1
(f) Those who think that their backwardness is due to economic and social backwardness .	48
(g) Those who think that their backwardness is due to economic, educational and social backwardness .. .	75

10. (a) Those who consider that amelioration of backward classes can be brought about by social legislation .	220
(b) Those who do not think so ...	63
(c) Those who have not expressed any opinion . .	17

11 (a) Those who think that legislation having an economic bias is absolutely necessary for the improvement of the backward classes .	277
(b) Those who do not think so .. .	7
(c) Those who have not expressed any opinion	17

12 Income Groups:

(a) Sources of Income:

Those who get income from land (own and as tenants) ...	172
Those who get income as daily wage earners	56
Those who get income from land either as owners or tenants or wage-earners	8
Those who get income as carpenters ..	1
Those who get income as barbers-cum-native doctor ...	1
Those who get income from painting business	1
Those who get income from land-cum-grocery shop ...	1
Those who get income from land-cum-tobacco business	1
Those who get income from Teashop as owners ..	4
Those who get income as Bill Collectors ..	1
Those who get income as labourers-cum-petty shop owners	2
Those who get income as cooly cart owners-cum-labourers	1
Those who get income as Masons	1
Those who get income from land as tenants-cum-labourers, cum-landowners, cum-Merchants-cum-weavers ...	15
Those who get income as weavers ..	21
Those who get income as potters	1
Those who get income from Government service ..	2
Those who get income as Nathaswaram Artists ..	2
Those who get income as Bangle sellers	1
Those who get income as teachers	2
Those who get income as Ironsmiths ...	3
Those who get income as Goldsmiths	1

Those who get income from dyeing .	1
Those who get income as landowners-cum-bus-owners	1

(b) Extent of income per year:

Those who get income

Between Rs. 100 and Rs. 199 ..	52
Between Rs. 200 and Rs 299	62
Between Rs. 300 and Rs. 399 . . .	48
Between Rs. 400 and Rs. 499 ...	44
Between Rs. 500 and Rs. 599	22
Between Rs. 600 and Rs. 699 . .	7
Between Rs. 700 and Rs. 799	9
Between Rs. 800 and Rs. 899	4
Between Rs. 900 and Rs. 999 ...	7
Between Rs. 1000 and Rs 1099	12
Between Rs. 1100 and Rs 1199	1
Between Rs. 1200 and Rs. 1299 .	3
Between Rs. 1300 and Rs. 1399	1
Between Rs. 1400 and Rs. 1499	0
Between Rs. 1500 and Rs. 1599	6
Rs. 1800	1
Rs. 2000	7
Rs. 3000	6
Rs. 4000	2
Rs. 5000	2
Rs. 6000	1
Rs. 8000	1
Rs. 10000	2

13. Land ownership·

Land owners	156
Only wet land owners	90
Only dry land owners	4
Only garden land owners	5

Wet and dry land owners	32
Wet and garden land owners	15
Wet, dry and garden land owners	10

Extent of landholdings:

Wet Land

Upto 1 acre	42
Above 1 and below 2 acres	36
Above 2 and below 3 acres	1[illegible]
Above 3 and below 4 acres	11
Above 4 and below 5 acres	12
Above 5 and below 6 acres	[illegible]
Above 6 and below 7 acres	[illegible]
Above 7 and below 8 acres	2
Above 8 and below 9 acres	[illegible]
Above 9 and below 10 acres	2
Above 10 and below 11 acres	2
Above 11 and below 12 acres ...	0
Above 12 and below 13 acres ...	1
Above 13 and below 14 acres ...	1
Above 14 and below 15 acres ..	1
Above 15 and below 16 acres ...	[illegible]
Above 16 and below 17 acres ...	0
Above 17 and below 18 acres ...	[illegible]
Above 18 and below 19 acres ...	0
Above 19 and below 20 acres	1
20 acres ...	1
30 acres ...	1

Dry Land:

Upto 1 acre	19
Above 1 and below 2 acres ..	4
Above 2 and below 3 acres	3

Above 3 and below 4 acres	6
Above 4 and below 5 acres	6
Above 5 and below 6 acres	3
Above 6 and below 7 acres	
Above 7 and below 8 acres	1
Above 8 and below 9 acres	
Above 9 and below 10 acres	[illegible]
Above 10 and below 11 acres	1

Garden Land

Upto 1 acre	22
Above 1 and below 2 acres	2
Above 2 and below 3 acres	6
Above 3 and below 4 acres	0
Above 4 and below 5 acres	[illegible]

14. Indebtedness:

(a) Those who are not indebted	81
(b) Those who are indebted	219

Extent of Indebtedness

Upto Rs 100/-	22
Above Rs 100 and below Rs. 200	39
Above Rs 200 and below Rs 300	35
Above Rs 300 and below Rs. 400	18
Above Rs 400 and below Rs. 500	14
Above Rs. 500 and below Rs. 600	13
Above Rs 600 and below Rs. 700	4
Above Rs. 700 and below Rs. 800	1
Above Rs 800 and below Rs. 900	1
Above Rs. 900 and below Rs 1000	7
Above Rs 1000 and below Rs. 1100	6
Above Rs 1100 and below Rs 1200	1
Above Rs. 1200 and below Rs. 1300	1
Above Rs. 1300 and below Rs. 1400	0
Above Rs 1400 and below Rs. 1500	2

Rs. 1500	10
Rs. 2000	1
Rs 2500	3
Rs. 3000	4
Rs 3700	1
Rs. 4000	4
Rs. 4350	1
Rs. 5000	1
Rs. 6000	2
Rs. 6500	0
Rs. 7000	1
Rs. 8000	0
Rs. 10000	2
Rs. 12000	1
Rs. 13000	1
Rs. 15000	1
Extent of loan not specified	22

Rate of Interest:

At 3½%	2
At 4%	1
At 5%	0
At 6%	25
At 6¼%	3
At 7%	1
At 7½%	1
At 8%	0
At 9%	3
At 10%	2
At 11%	0
At 12%	60
At 15%	5
At 18%	4
At 20%	3
At 24%	2

At 25%	2
At 28%	1
At 30%	2
At 35%	2
At 36%	4
At $39\frac{1}{2}$%	1
At 40%	1
No interest	13
Interest rate not mentioned	50

Source of Borrowings:

Land owners	129
Land Mortgage Banks	3
Co-operative Credit Societies	7
Pawn Brokers	6
Government	3
Insurance Companies	1
Relatives	3
Provident Fund	1
Other Banks	3
Sources not specified	63

15. Those who have lost some land as a result of heavy indebtedness . 67

Extent of Loss.

Upto 1 acre	29
Above 1 and below 2 acres	15
Above 2 and below 3 acres	13
Above 3 and below 4 acres	3
Above 4 and below 5 acres	4
Above 5 and below 6 acres	1
Above 6 and below 7 acres	0
Above 7 and below 8 acres	0
Above 8 and below 9 acres	0
Above 9 and below 10 acres	0
Above 16 and below 17 acres	1

One house and some lands 1

16. Those who are benefited by.

(a) Debt Conciliation Act of 1936 ... ..

(b) Agriculturists Debt Relief Act of 1938 1

(c) Madras Pawn Brokers Act of 1943 . 1

(d) Agriculturists Moratorium Act of 1954 11

(e) Those who were adversely affected by the 1936 and 1938 Acts 5

(f) Adversely affected by the 1954 Act ... 2

Most of them are not aware of these Acts.

17. (a) Those who are not aware of the Tanjore District Tenants and Pannayals Protection Act . 118

(b) Those who are aware of it 156

(c) Those who are satisfied with it . 96

(d) Those who are not satisfied with it 60

(e) Those who have heard about it without knowing details about it ... 11

(f) Those who have not given any answer .. . 15

18. Those who have some suggestion for the improvement of the Act .. . 30

19 Overall effect of the passing of the above agricultural Legislation during 1947-56.

(a) Those who have improvement in Economic Status 23

Others . 259

Those who have not given answers . 18

(b) Those who think that relationship with the people of their own community among themselves has improved ... 92

	Others ...	18[illegible]
	Those who have not given answers	23
(c)	Those who think that relationship with other communities has improved .	47
	Others ...	231
	Those who have not given answers .	22
(d)	Those who think that relationship with their masters or economically superior persons has improved ..	5
	Others ...	219
	Those who have not given answers .	30
(e)	Those who think that cultural and social contacts with other persons have improved ...	[illegible]
	Others	192
	Those who have not given answers	58
(f)	Those who think that the opportunities for the education of the members of their family have improved	102
	Others .	128
	Those who have not given answers	70
(g)	Those who think that there has been change in their social and political outlook and party affiliation .	3
	Others	226
	Those who have not given answers	61
(h)	Those who take part in election at village and other levels .	11
	Others	229
	Those who have not given answers	60

20.	(a)	Those who are in favour of the redistribution of land ...	272
	(b)	Those who are against it ..	16
	(c)	Those who have not expressed any opinion .	12
21.	(a)	Those who think that the liquidation of large ownership of land and the creation of a large number of small land owners would promote social solidarity and eliminate the causes of rural tensions	235
	(b)	Those who do not think so ..	48
	(c)	Those who have not expressed any opinion .	17
22.	(a)	Those who are not aware of the Bhoodan Movement of Vinobaji	116
	(b)	Those who are aware of it ...	184
	(c)	Those who are in favour of it . .	163
	(d)	Those who are against it ...	21
23	(a)	Those who think that there should be a minimum wage fixed for all kinds of workers in rural areas .. .	251
	(b)	Those who are against it .. .	47
	(c)	Those who have not expressed any opinion	2
	(d)	Those who think that such a minimum wage should be fixed by the Government	92
	(e)	Those who think that it should be fixed by local authorities	0
	(f)	Those who think that it should be fixed by mutual consent between the employers and the employees ..	1
24.	(a)	Those who think that such a legislation will prevent oppression by economically superior classes of the inferior classes .	209

	(b)	Those who do not think so ...	49
	(c)	Those who have not expressed any opinion .	42
25.	(a)	Those who think that it will pave the way for a better feeling among the rural folk as a whole and improve the community life in the village	190
	(b)	Those who do not think so .	67
	(c)	Those who have not expressed any opinion .	43
26.	(a)	Those who participate in the activities calculated to develop the communal life of the village .	213
	(b)	Those who do not .	87
	(c)	Those who get the willing co-operation of all the sections of the people in the village .	192
	(d)	Those who do not	21
27	(a)	Those who do not have any difficulty in making use of the communal amenities (wells etc)	174
	(b)	Those who do have difficulties ...	126
	(c)	Difficulties in making use of	
		1. Wells	41
		2. Tanks .	41
		3. Rivers .	0
		4. Roads ..	0
		5. Parks	0
		6. Dispensaries .	0
		7. Schools .	0
		8. Temples ...	41
		9. Cinema Houses	0
		10 Tea Shops	10
	(d)	Those who have not given details about such difficulties	85
28	(a)	Those who have any suggestion for the removal of these difficulties .	29

(b) Those who have no suggestions 27

Suggestions.

Strict enforcement of anti-untouchability laws. No separate place or glasses for Harijans in the tea shops More preferences for Harijans and other scheduled community people in education. Anti-untouchability laws should be much publicised in rural areas.

29 (a) Those who are benefited by the National Extension Schemes or Community Development Projects 8

(b) Those who are not benefited 292

30 (a) Those who feel that there has been no change in their life (socially and economically) since Independence .. 147

(b) Those who feel that there has been some change 153

(c) Those who feel that there has been improvement in their condition (socially and economically) 83

(d) Those who feel that there has been deterioration in their living conditions (economically) 50

(e) Those who feel that there has been some change to the better but not to any appreciable extent 20

Reasons for Improvement.

Caste differences have been lessened to some extent Some communal amenities have been provided There has been improved opportunities for the education of the backward classes. Increased agricultural production has helped to improve the living conditions in certain cases The villagers have got easy approach to government officials to get help from them

Reasons for Deterioration.

Increase in the prices of consumers' goods is the main reason Cultivation could not be successfully carried on in certain cases, because of lack of credit facilities to buy manure, seeds, etc ; cost of production for agricultural products has increased due to increase in wages.

31	(a)	Those who have had opportunities to become members of local Boards or Panchayats and those who tried for it	19
	(b)	Others	281
32.	(a)	Those who experienced some difficulties in getting elected	5
	(b)	Others	14
33	(a)	Those who are able to work with the members of other communities in a spirit of equality	177
	(b)	Others	123

34 *Social and economic difficulties which people are met with at the present time in the rural areas*

Most of the people feel only economic difficulties Most of them, being agriculturists feel that credit facilities for agricultural purposes should be increased in the rural areas Those who do not have lands feel that they must be given lands for cultivation purposes Harijans generally meet with difficulties in making use of temples, wells and tanks in the villages in spite of the anti-untouchability laws. Wage earners feel that their wages should be increased In many villages there is no provision for the proper supply of drinking water In many villages there are no good roads, hospitals, schools and post offices In certain villages wage earners complain that their wages are not paid then and there Unemployment is widespread in many villages Streams only across which some vilages have accessibility, do not have bridges over them and people have to wade through water and mud to go to the villages

35.	(a)	Those who are educating their children	127
	(b)	Those who are not	173
	(c)	Those who are getting Government assistance tor that	110
	(d)	Those who pay for it themselves	17

36. *Improvements in the villages benefiting the backward classes.*

Some villages which have Panchayat Board have Radios, schools and good roads laid by the District Board Some Panchayats have made arrangements for drinking water by digging wells. In one or two villages one or two persons are benefited by housing facilities provided by the Community Development Project Scheme and under the same scheme some toy makers (Small-scale Industries) are also benefited.

37 *Organisations that are working for bringing about Political Consciousness among the backward classes and the nature and results of their activities:*

No specific organisations work in these villages. In one or two vilages there is a sort of agricultural workers' unions In Sivapuri group of villages there is one communist-influenced "Tholilalarsangham" and Congress-influenced "Vivasaya Sangham"

38 *Special Privileges and Concessions that have been provided in the law for the benefit of the particular sections of the scheduled and backward classes:*

People in these villages are not aware of them.

39. *Number of seats which the backward and scheduled castes could secure in the last elections in*

(a) Local Bodies	The President and many members of the District Board are from the Backward Vanniakulakshatriya community.
(b) Gram Panchayats:	
1. Sivapuri	The President and Five members are from Vanniakulakshatriyas and one member is Harijan.
2. Uthamachola-mangalam	Vice-President and two members are from the backward Vanniakulakshatriya and three members are Harijans.

3. Bhoothava-rayampettai.	The President and majority of the members are from the backward Vanniakulakshatriya community
4. Bhuvanagiri.	Almost all the members are from the backward community
5. Keerapalayam	All the mermers except one are from the backward community.
6. Adhivaraha-natham.	Majority of them are from backward community.
7. Thimmireddy-palayam	All the members except one are from the backward community
8 Suthukuli.	Almost all the members are from the backward community

40 *Outside agencies that are trying to politically influence the inhabitants of the scheduled and tribal areas in the State*:

People in these villages are not aware of them.

Section B

REPORT
ON THE STUDY OF UNIVERSITY STUDENTS
—BACKWARD CLASSES—
RECEIVING AID FROM GOVERNMENT

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INTRODUCTION

This study was undertaken at the instance of the Government of India, Ministry of Education, with the object of exploring the reactions of the students of the backward communities at the University to the various ameliorative measures taken by the Governments, in the Centre and at the State level, to improve their social, educational and economic conditions During the pre-Independence days the conditions of these communities were miserable and opportunities for improvements and advancement were not actively open to them, and in some cases, actually, customs and traditions prevented such communities from coming up at all in the struggle for life After Independence, the Government took keen interest in the development of these communities and took various measures with a view to help them · various kinds of help in the form of scholarships for education, reservation of seats in the recruitment to Government services, and professional studies, enactment of temple entry legislation, prohibition and other such laws, giving them social equality in entering the temples and using public wells, tanks and other such public places

Because of such measures taken by the Government, marked improvements are found among the backward communities in the social, educational and economic fields

It is with a view to find out how far the Government have been successful in their object of improving the conditions of the backward people through various measures adopted from time to time, according to the needs of the time and the people that this study has been attempted

The method followed in the study was through a questionnaire issued to each student of the backward class, and getting answers from each of them, checked up in each case by a personal interview and a free conversation with a view to get all information Case histories were prepared for every student, with the help of the questionnaire aided by personal conversation and discussion, The necessary data

so collected from the case histories were scrutinised and analysed for the purpose of this report (The questionnaire and the data collected are included as Appendix I and II at the end of the report).

In South India, the society has been divided into various sections, and such sections had different names for each one of them Each one of them had a caste name which had its own way of life customs and manners Such a kind of stratification of the society has continued from the distant past to the present day The professions which each caste adopted for itself perpetuated the caste system and the stratification of the society continued Such an artificial division of the society proved itself inadequate to the healthy growth of a dynamic society on a democratic basis, since the more advanced communities continued to advance themselves forward, and the backward people continued to be backward for want of proper leadership and adequate opportunities

As long as the backward people remained illiterate and ignorant of the remarkable and rapid changes that took place around them, the situation could continue without any difficulty or troublesome results to the more successful When some of the backward people developed an "awareness of opportunities" open to them through education and other means, they felt unhappy over their original position and became restive and that gave room for a growing discontent In turn, such a sort of discontent gave rise to various kinds of 'tensions' among the many groups of people and a democratic Government found it necessary to check such an unhealthy growth in the society Hence it had to take various ameliorative measures for the improvements of the backward classes vis-a-vis the community at large.

Almost all these backward classes are not only socially, but also educationally and economically backward Their position in the society is at the lower steps of the social ladder They were not allowed to freely participate in the social functions of the other advanced communities, and many of them especially 'the Harijans' were treated for long as untouchables, with taboos against inter-dining and inter

marriage. Many of these people lived in under-developed or undeveloped areas, without proper facilities for housing or sanitation, communication, transport or education.

Our present study is an intensive, objective study of 286 students 270 young men and 16 young women belonging to the various backward classes, and who are in receipt of educational scholarships from the Central and State Governments. They are all students at the University, ranging from the final year Honours to the junior Intermediate class — including the students of the professional courses, engineering education and music It is a fairly good 'cross section' of the University students The age-group of the students ranges from 16 to 27 But the majority of the students fall within the age groups between 19 and 21 We have students from nearly 40 recognised backward communities.

It is a popular conception that more number of children are born in a poor, uneducated family than in an educated, rich family. Most of the students in this survey come from poor, uneducated families, and the popular conception that poor, uneducated families have more children is borne out by our study, since 75% of the students come from families with *five* to *nine* members There are also cases with more than twelve members and in two cases as many as sixteen members in a family!

If the family income is taken into consideration, most of the students come from the 'low income' groups Nearly 94% of the students come from families with incomes that range from Rs 150 to Rs 1 500 per year.

Such large families with poor incomes, evidently, cannot afford University education for their sons and daughters. Higher education, naturally, is very costly This is the main reason why a vast majority of the persons belonging to poor, backward communities remained relatively uneducated for a very long time For such people the Government help came as a great boon It may be noted that but for the financial assistance from the Government a large majority of the

students from the backward communities could not have come to the University at all! The Government policy of financial assistance to the backward people is a highly successful experiment, and is worthy of very high praise in the larger interests of a social build-up.

Habitation

If the place of habitation is taken into consideration, nearly 40% of the families of backward class students do not have convenient places to live in There is a further and more serious disability from which the families of the backward class students suffer — viz, easy accessibility to educational institutions and to the markets in their villages Educational institutions and markets are generally situated in some central areas of the villages But the hamlets of many backward class families are on the outskirts of the villages, and are not well served by roads. This inaccessibility, in other words, is mainly physical.

The phase of improvement can be quickened if accessibility to roads, educational institutions, markets, etc, is made easy

During the pre-Independence days the ownership of land, houses and other properties was difficult for the backward community people The advanced communities did not relish the idea of the members of the backward classes coming up since it would have meant a possible danger to their dominating position in all spheres of social life The difficulties of the people of the backward communities were in a sense the results of practices of the members of the advanced communities and assumed many forms The backward community people were refused water facilities to their lands, they were not allowed to build houses in localities where the advanced people lived Many of these difficulties were due to social and economic factors At present because of the initiative taken by the Government these difficulties are fast disappearing though not as rapidly or as completely as one might wish 20% of the students have stated they experience difficulty in the ownership of land, houses and other properties because they belong to the backward classes

It was a common practice in the villages, and in some urban areas also, to pay less than the competitive wages to some classes of workers, as for example, washermen, barbers etc, since such professions were considered as belonging to a lower grade social structure. It there had been a sort of Trade Union Movement among such people, the income also could have been higher for their work. Because of the traditional stigma attached to particular occupations, the people in those occupations got less than they deserved or would have had if they had engaged themselves in other professions, with no such stigma attached to them. This fact has been well brought out by the evidence of about 16% of the students who have stated that their families' experience has been that they get poor returns for their labour. This position of poor returns for labour for which there can be no justification except that some of the professions have been undertaken by persons belonging to the conventionally lower grades of the social structure is fast disappearing, thanks to the various amenities — social and educational — provided to such people.

Formerly, it was highly difficult for members of the backward communities to establish social contacts with members of other advanced communities. In the past Harijans were prevented from ever entering the streets where the people belonging to superior communities lived Now conditions are changing rapidly. And yet 23% of the students interviewed have stated that they experience difficulties in establishing social contacts with people of the advanced communities Most of them who experience difficulties in establishing social contacts are Harijans People belonging to the other backward communities do not experience as much difficulty as the Harijans do in establishing such social contacts.

The conclusion we arrive at is that the society does not allow or tolerate open free inter-mixing of all people But easily, the signs of change are also visible and before long we may confidently hope for a change of heart among the people of the advanced communities. Even otherwise, changing circumstances must bring about a change.

Only about 20% of the students feel difficulty in getting access to cultural or artistic training or in getting religious or secular education For a very long time, such kinds of education and training were the monopoly of a few privileged classes. The present position is indicative of the marked change that is going on in the society and has proved that the rigid caste system and the stratification within the caste groups are last disappearing under the stress of modern conditions in quite a few directions.

Literacy and Education

We find a marked improvement in the field of education of the backward classes. The level of literacy was very poor among them. At present only about 14% of the families studied are illiterate. More than 53% of the families have high-school educated members, and 11 families have graduate members Such improvement in the educational field among the backward classes is mainly due to the financial aid and other help rendered by the Government.

Worship.

Though some communities are branded as backward, the method of worship which they follow in most of the cases is the same as that of the advanced communities Only in some particular aspects of worship they differ, but such small differences also are fast disappearing. Nearly 83% of the Hindu students have clearly stated that they follow the traditional Hindu methods of worship About 32% of the students go to the temples and other places of worship regularly and a little more than 57% of them go to the places of worship only occasionally

Security of Livelihood.

About 37% of the families do not have, at the moment, opportunities for a 'secure' life, and all of them depend mainly on the income which the students from those families could expect to get after their educational career To provide all these people, whose families depend upon their future expectations of income, with suitable employment is really a problem to be faced by the Government, and the people of the country!

Most of the students whose cases were studied get their family income from land, either as owners or as tenants. Many of them depend upon earning from irregular or casual callings such as cooly labour, milk selling, astrology, tailoring, 'nature' doctor etc.

Indebtedness

More than 43% of the families are indebted The reasons for indebtedness are as follows

Education	*Marriage purposes*	*Unexpected family expenditure*
63 cases	19 cases	35 cases

The extent of indebtedness varies from Rs. 4,000 to Rs. 5,000, in 5 cases, and from Rs 250 to Rs 500 in 31 cases Such indebted families cannot dream of sending their children for higher education especially when their income is also poor If they are to financially support the education of their sons and daughters, the position would be desperate for these people. Government assistance is of very great value in all these cases, and the scheme of assistance must be standardised.

State Assistance to Scholars Items of Expenditure

In the case of nearly 44% of the students whose cases were reviewed, financial assistance had been given by the Government during their studies in the high schools also Such assistance was given through the 92 M E. R Scheme and Harijans Welfare Fund which provide for half and full tuition fee concessions in certain deserving cases. In the University more than 7% of the students who get scholarships receive full tuition fee concessions More than 46% of them receive half fee concessions through the 92 M E R. scheme and Harijan Welfare Fund Schemes, in addition to the financial aid given for boarding and lodging The financial assistance ranges from Rs 100 per year in the case of students who do not reside in the hostel to Rs 1,300 received by resident scholars Just over 8% of them receive between Rs 100 and Rs 300 per year; nearly 70% of them get between Rs 300 and Rs 700, nearly 10% receive between Rs 700 and

Rs. 1,000 and nearly 12% of them get between Rs 1,000 and Rs. 1,300 per year.

In addition to the help from the Government, students also get financial assistance from their families. Nearly 67% of them receive from their families between Rs. 100 and Rs. 200 per year, nearly 18% of them receive between Rs 200 and Rs 500 and only 7 students receive between Rs 500 and Rs. 800 per year *Nearly 10% of them do not get any assistance at all from their families.*

The financial assistance received from the Government is mostly used for boarding and lodging purposes. Nearly 58% of the students spend between Rs 400 and Rs 500 per year on food and maintenance alone. Nearly 20% of them spend between Rs 500 and Rs. 700. A small percentage of them (nearly 7%) spend more than Rs. 700 on these items! There is room for economy in some directions.

Nearly 46% of the students spend between Rs. 10 and Rs. 50 per year on books, nearly 27% of them spend between Rs. 50 and Rs. 100 and nearly 14% of them spend between Rs 100 and Rs. 200 per year on books and other accessories In the case of University students the expenditure on this item should be very much more. Most of them do not buy books at all because they cannot afford to, and the amount of scholarships should be increased so as to provide each beneficiary with the boks required under certain conditions! The Government may consider subsidising a Text Books Library Section for poor students of the backward communities as an essential part of the scheme for financial assistance.

Nearly 57% of the students spend between Rs 25 and Rs 75 per year on clothing, nearly 21% of them spend between Rs 75 and Rs. 125 and nearly 10% spend between Rs. 125 and Rs. 250 per year on their dress at the University.

Nearly 54% of the students spend upto Rs 25 per year on recreation, nearly 19% of them spend between Rs. 25 and Rs. 50; and nearly 7% of them spend between Rs. 50 and 100 per year.

Just above 61% of the students spend between Rs 10 and Rs. 100 on 'extra' items and nearly 12% of them spend between Rs 100 and Rs 200 A very small number of them only spend more than Rs 200 In certain cases this expenditure includes the payment of tuition fees by the students wherever necessary

If all the items of expenditure are carefully studied, it can be inferred that the money given by the Government is *not* wasted, and is on the whole usefully spent by the students In certain cases, where the amount of scholarships is below Rs 500 the students have to look back to their families for assistance! Especially in the case of students who live in the hostels, it becomes absolutely necessary, as the assistance from the Government does not serve the purpose fully, because the minimum amount required for food and maintenance at the hostel is between Rs 450 and Rs. 500 per year

The purpose of the financial assistance rendered by the Government to the students of the backward communities is to enable them to have University education without any care and anxiety It is also necessary to see that these students do not suffer from any complex or inhibitions in their relations with the students belonging to the economically advanced communities just because of their financial backwardness. As such in fixing the amount of financial assistance to the backward class students, the following facts have to be taken into account:

1	Amount spent on food and maintenance alone (by 58% of the students)	Rs 400-500
2	Amount spent on books (by 46% of the students)	Rs. 10- 50
3	Amount spent on clothing (by 57% of the students)	Rs 25- 75
4.	Amount spent on recreation (by 54% of the students)	Rs 25

5. Amount spent on extra items (by 61% of the students) .. Rs. 10-100

	Total .	Rs 470-700

Thus the expenditure of the students of backward communities varies from Rs 470 to Rs. 700 Considering the fact that 67% of the students, receive between Rs 100 and Rs 200 from their families, the financial assistance from the government should be at least Rs 500 But if the poverty-stricken families of these students were to be released from any financial burden whatsoever, the assistance from the Government should be Rs 700 It is only then that members of the backward classes can think of University education for their children.

Social Life and Outlook

Nearly 95% of the students covered in the survey are living in the hostels. But out of the 271 students who live in the hostel, only 11 have stated that there are certain difficulties in moving freely with other community students in the hostels This of course is a very negligible percentage of students Some of them have stated that, though there seems to be perfect amity between the students of all communities, a certain amount of group prejudice and caste feeling does exist in the hostel among students Some Harijan students have stated that as long as the caste of a particular student is *not* known, all students move with him freely, but when they come to know that he belongs to a scheduled caste, they are not as free with him as they were before. Some others have stated that students in the hostel are not really as broad-minded and tolerant as they seem to be or as they ought to be Even though a negligible percentage of students feel this way, yet it is a factor to be given attention to In such an advanced place like the hostels of the University, such tendencies as 'group prejudices' and 'caste-feelings' even on a small-scale should not exist The continued existence of class consciousness and group prejudices may, at a later stage, give rise to tendencies which will retard the growth of a healthy

society. But, most of the students feel very happy about the over-all position in the hostel and in fact the system on which the hostel is run, with a common 'mess' for all community students and accepted as a working principle, is one of the most important means of lessening group tensions and caste feelings.

13% of the students feel a sense of 'social isolation' in the hostel! This again is an unhappy state of affairs Some of the students from advanced communities state that students from scheduled communities do not move freely with others and that they group among themselves. According to them the students from such communities feel a certain amount of inferiority and so do not move freely with others. The feeling of social isolation is their own mental creation, which does not exist in reality These facts tend to show the lack of understanding between students belonging to the scheduled and advanced communities at present, and such kinds of feelings will disappear in course of time. After all 'anti-untouchability' legislation was passed only recently and it will take some time for the people to adjust themselves to the new trends in the society Of course, it will be difficult to give up all at once certain views and ways of thinking which have been prevalent for many generations But if changes continue to develop at the present rate, all such feelings will gradually disappear, and it is only a question of time! In such matters, legislation cannot be a conclusive instrument of social progress since these changes require a change of heart which cannot be brought about through the force of law, but must crystallise through public opinion in quick stages

Only 4% of the students consider that separate hostels should be maintained for the backward class students. An overwhelming number—96%—of them do not want separate hostels, since that would perpetuate the old separatist feeling and only help to increase the existing tensions among the various castes and sub-castes that make up the whole of community life All of them feel that institutions like the hostels where there are lots of opportunities for different castes to move freely are the best means to lessen group tensions and caste

feelings, to help eventually to build up a more tolerant and cohesive community life.

Nearly 98% of the students have friends among students of other communities, with whom they can and do exchange their thoughts and experiences Such kinds of friendships could easily be made only in institutions like the hostels at educational centres

Nearly 19% of the students feel that social stratification other than untouchability is attached to particular communities in their respective areas! This, of course, is true in rural areas where traditional beliefs and views give way to modern changes only very, very slowly. But the impact of urban life and education on the set up of rural development schemes must eventually make for a wider social outlook and an integrated social economy in the rural parts Young men and women from educational institutions working as 'Gramsevaks' and "Gramsevikas' may help to revolutionise social psychology in a short period of time.

Preferences In Schools and Colleges

Nearly 88% of the students feel that there should be reservation of seats for students of backward communities in schools and colleges 93% of them feel that there should be reservation of places for students of backward communities for studies and training in foreign countries. 83% of them feel that the Government should provide free education to them from the lower classes right up to the University Some of them feel that free education in the University stage only, is enough, and some others feel that free education should be provided *only to those who cannot afford it, and not to all on the criterion of caste only*

75% of them feel that students of backward classes should be encouraged to specialise in the 'technical' jobs in preference to the learned professions Some of them feel that the kinds of education provided should be according to the individual's taste and efficiency

Nearly 76% of them have interest in other subjects apart from their own special subjects of study at the University. This is an encouraging experience!

Nearly 80% of them feel that separate departments in the University and other educational agencies should be created for looking after the welfare of the different categories of backward classes, and to guide and help them in getting the various facilities that are made available for their advancement Some of them feel that due to ignorance of these facilities, many of the backward class people fail to utilise these facilities and that a special department alone as suggested above will be of great help to them Greater publicity in rural areas is also urged.

Nearly 48% of them feel that small benefits should be given to a large number of people, but about 33% of them feel that substantial aid should be given to a comparatively small number of people Some feel that substantial aid should be given to those who are really in need of it and who might be expected to profit by it.

Nearly 79% of them want reservation of seats for the backward communities in the recruitment to Government services, but *nearly 16% of them prefer the open door of free competition!* A very healthy sign indeed.

Nearly 90% of the students feel that economic betterment promotes a sense of confidence in them in their social relations with students of the advanced communities In other words, economic betterment is the most essential precondition for the success of any programmes aiming at lessening tensions among various groups of people belonging to different social strata and increasing social intercourse The validity of this fact could be felt by everyone in his day-to-day experience in society at different educational levels

Just over 67% of them feel that social disabilities are being progressively reduced by education in schools and Universities Nearly 24% of them feel that social disabilities are reduced by education in Universities only and not in schools But 5% of them feel that social disabilities are not at all reduced by education either in schools or in Universities!

Nearly 25% of them are members of the National Cadet Corps Some of them state that, though they wanted to become members, they could not get admission for that training Nearly 74% of the students interviewed are non-vegetarians.

All of them are interested in many fields of activities, ranging from agriculture to engineering, including the co-operative movement, small scale industries, commercial life, banking, government service, army service, medical practice, and the learned professions after the completion of their studies! A large majority of them—as many as 66%—are interested in Government service! Nearly 27% of them are interested in learned professions, 25% in agriculture, nearly 12% in co-operative movement, 10% in small scale industries, nearly 6% in commercial life, nearly 6% in banking and a few others in other professions like scientific research, army service, medical practice and engineering.

Nearly 98% of the students consider that handicrafts should be encouraged 77% of them consider that such encouragement should come from the Government, 15% from voluntary co-operation and 7% of them from public bodies like corporations, municipalities, District Boards and Panchayat Boards One student feels that the management of all the handicrafts should be taken over by the Government.

37% of them know some handicraft or other These handicrafts range from spinning and weaving to radio engineering 33% of those who know handicrafts, know weaving 38 students who get scholarships belong to the 'Kaikolar' community whose occupation is mainly weaving and it may be the main reason for many of the students knowing weaving which is their family occupation Nearly 17% of them know spinning and some of them knew sewing, book binding, carpentry etc. Nearly 68% of those who know some handicrafts or other are interested in pursuing them further.

Nearly 85% of the families spend some portion or other of their income on tea, coffee, betel etc Only 8% of them do not spend

anything on these items! Nearly 40% of them spend upto 5% of their income on these items; 28% of them spend between 8% and 10%: 8% of them between 11% and 15%. 8% of them between 16% and 20%: 5% of them between 21% and 25% and some others spend 40% to 50% also But these are only very few stray cases and cannot be generalised. 62% of them feel that avoidance of such expenditure will raise the moral, social and economic well-being of the community as a whole. 26% of them do not feel this way Many of them feel that avoidance of these kinds of expenditure may raise the economic well-being of the community, but not the social or moral well-being.

Nearly 77% of them feel that 'prohibition' has succeeded in raising the moral, social and economic standards of backward communities, but nearly 19% of them do not feel so! Many have stated that illicit distillation of liquor is being carried on by many people, and people somehow manage to sell such illicit liquor, which is very often harmful to health In certain cases heavy consumption of such illicit liquor has proved fatal So it is highly necessary that the prohibition policy of the Government should be more efficiently administered. If prohibition is properly and efficiently administered it will certainly raise the moral, social and economic well-being of the community, especially of the backward classes

Suggestions for eradication of social distinctions

Many remedies have been suggested by the students for a speedy eradication of the evils of stratification from the society The remedies include propaganda, inter-caste marriage, legislation, education to all, economic improvement, sanitation common living places for members of different communities, the abolition of caste titles that follow the names, free movement between different communities and Government preference to inter-caste married people in appointments! Nearly 24% of them feel that inter-caste marriages should be encouraged and Government should give preference in appointments to those who marry outside their own communities 14% of them feel that it must be done through specific acts of legislation But such things cannot be strictly enforced successfully since they require primarily a change

of attitudes 7% of them feel that it must be done through economic improvement This suggestion is an important contribution since we find no caste distinction in social life etc among the upper strata (financially) of society where money is the sole criterion and not caste !

Nearly 43% of the students feel that caste distinctions and disabilities continue to stick to persons even after conversion to other religions. For example, if a converted Mudaliar, Nadar etc to Christianity, wants a girl or boy to marry his son or daughter, he seeks another converted Mudaliar, Nadar etc. family *only,* and does not give his daughter or son in marriage to anyone who is a Christian as such without reference to antecendents Such deep-rooted feelings of stratification should be eradicated primarily by greater tolerance and more education.

Nearly 42% of the students have stated that the use of public wells, temples etc is not denied to the backward and scheduled communities, but nearly 49% of them feel that the use of these facilities is denied to them, in spite of the Temple Entry and Untouchability laws Of these nearly 33% take place in both villages and urban centres, and 67% in villages only

Many criteria have been suggested to define a community's 'backwardness' They include educational, cultural, economic, professional etc tests More than 72% of the students have stated that a community which is very backward in formal education could be considered to be a backward one, but more than 59% of them advocate the economic test; nearly 8% specify the cultural test, nearly 15% insist on a social test, nearly 12% state that the nature of backwardness could be found out from the customs and manners of living of the people of a particular community Some state that it could be known from the method of their dress and some others state that it could be known from the sort of employment in which most of the members of a particular community are engaged

Economic Progress over a Decade

Nearly 44% of the students have stated that there has been no improvement in the economic condition of their families during the last ten years, and nearly 30% of them have stated that there has been some improvement More than 62% of them have stated that there has been 'educational' improvement in their families during the last ten years and only about 12% have stated that there has been no improvement at all.

Almost all the students have 'correspondence' with others through the post mainly, and occasionally through the telegraph Nearly 35% of them correspond once in a week — a healthy sign of social contact, nearly 15% twice a week, and others four, five and six times in a week A very small percentage of them correspond daily. Oddly enough, nearly 7% of them do not have any sort of correspondence either by post or by telegraph!

About 4% of them have discontinued their studies for sometime or other during their educational career at an earlier stage!

In nearly 21% of the cases studied, 'polygamy' is stated to be prevalent in the families The castes, in which it is still prevalent are *Vadugan* (Naidu), *Senaithalaivar* (Chettiar), *Vanniakulakshtriya, Harijan, Muslim (Labbai), Kaikolar, Yadawa, Moopanar, Saurashtra, Parkavakulanathaman, Kalla, Devanga, Marawar, Maruthuvar, Agamudiyan*, and *Telugu Chettiar* (This list includes a good number of backward classes)

Just over 8% of the students have stated that there are certain peculiarities of dress in their particular communities. But these do not differ very much from those of other community people, except in the case of Muslims who wear 'lungi' and 'cap' and their women observe 'Purdah', and the Harijans in rural areas who wear no shirts at all But in the latter case it is more due to economic reasons than any other that makes them wear dirty clothes, and that too often inadequate for their requirements

Just over 9% of the students have stated that there are certain peculiarities in living in their communities. But most of them have

not stated the nature of these peculiarities that prevail In the case of Harijans many of the Harijan students have stated that there is complete lack of the sense of cleanliness of the body, the living places, in the food, clothing etc. among them. It is again, mostly, due to the ignorance of hygienic principles, and in many cases, poor economic conditions also explain the tragedy The practice of widow remarriage and divorce that prevails among the Harijans is a distinguishing characteristic of that community. If a woman is young and widowed and if she desires, she can marry again The peculiarity stated in the case of the fishermen community is that they are practically engaged in their trade of fishing in the sea throughout the day and hence there is no opportunity at all for them to move with other community people and that is one of the reasons for their essential backwardness.

This, of course, is true. Opportunities must be created for such people to move with others freely For that purpose economic improvement among them is very essential

They go out for fishing only to earn their living and they cannot have the time to move with others, unless they have something to live by if they do not go out for fishing daily Improved methods of fishing could be introduced with advantage and the time which they spend in fishing could be reduced, so that they can have sometime to come to nearby urban areas and move with other community people If their economic standard improves, they can take a weekly holiday, when they can thus increase their opportunities for social contacts

Nearly 17% of the students have stated that there are some 'unwholesome practices' in their communities. In the case of Sadhu chettiars it is stated that they keep girls secluded till they get married. and this is said to be an unwholesome practice But it is the custom among many of the other communities also This is mainly due to lack of education and the persistence of old practices In the case of Vanniakulakshtriayas, education for women is considered unnecessary In the case of Vettuvans very early marriages are taking place! In

the case of Harijans eating of dead animals' meat is stated to be an unwholesome practice In the case of the labbai Muslims, the worshipping of the graves of 'Oliyullahs' is stated to be an unwholesome practice.

But, on the whole, there is no striking peculiarity in the ordinary routine of living or in the method of dress differentiating the backward communities one from another among the Hindus. There are no striking unwholesome practices among them. The impact of different communities on social life must bring in better conditions and better social attitudes All these practices which are stated to be unwholesome are not peculiar to backward classes alone. They are prevalent among some persons belonging to the advanced communities as well.

In the case of the award of scholarships to communities it is stated by some that only a section of the Reddiar (ganjam) community is given the privilege, and all Reddis should be given such assistance Many have stated that the sons of 'Archahas', elementary school teachers, poor Christians, and small traders, who belong to certain advanced communities also deserve the consideration of the Government for the award of educational or other scholarships. A few have stated that the amount of scholarship given per student is not adequate in many cases to cover even costs of fees and residence and they have necessarily to turn to their homes for extra help It is necessary that the amount of scholarship should be raised, to make it possible for a student to give proper attention to his work at the educational institution without anxiety. The amount of scholarship may be fixed according to the financial position and educational fitness and the need of the student concerned and not merely on the basis of caste alone! This would obviously require a close and regular survey of the basic needs of the backward class students by a special department of study on whose report the Government and University might take action from time to time A case sheet for each student must be of considerable value in following up the progress of the receipients of Government or other public assistance in educational or other institutions

SECTION C

REPORT ON THE REACTION OF THE HARIJANS TO THE TEMPLE ENTRY LEGISLATION

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INTRODUCTION

This is the second phase of our investigation under the Research Scheme of the study in Social Tensions The main purpose of this investigation has been to find the reaction of the Harijans to the Temple Entry Legislation, since the legislation was intended mainly to benefit them by making it possible for them to enter the Hindu Temples which were closed to them for the purpose of worship till the passing of such Legislation. The people of the 'scheduled' communities were not allowed to enter temples and to use other public places like wells, tanks, etc till very recently. They were considered to be 'untouchables', and they lived at the outskirts of villages and towns, far away from the places where the people of other castes lived. The people of the scheduled castes were denied the rights and privileges enjoyed by other castes in quite a number of ways · they could no bathe in the public tanks, or take water from the public wells, or take food in the hotels, and in some cases, even walk along particular streets where the other caste people lived! Their position in the society was deplorable to a degree These unfortunate people lived and died in such deplorable conditions, generation after generation, that their uplift became an urgent social need Their problem had both a social and economic background Under this self-imposed isolation, because of lack of education and growing economic instability, they suffered silently with an attitude of resignation born as a result of want of both education and confidence. Someone had to come forward to point out to them that all men are equal before God and the law, and that it was not God but their fellow-beings and society that destined them to live in avoidable suffering

It was given to Mahathma Gandhi to pull them up from their down-trodden position; to infuse into them a sense of self-confidence,

and to make them look forward for days of prosperity and better living.*

The idea of opening the Temples for worship to the Harijans first dawned on Gandhiji and, mostly due to his influence, some temples were thrown open to Harijans during the pre-Independence days After Independence, when the Congress Party took over the Government in the Centre and the States, Temple Entry and other anti-untouchability laws were passed, making it possible for the Harijans to enter all the temples except the private ones, and make use of public tanks, wells etc Practising untouchability in public places and preventing Harijans from entering the temples and using public tanks, wells etc were made punishable crimes. In the Madras State the Temple Entry Legislation was passed in the year 1947 (April) (*Vide* Appendix).

Method followed

The method followed in this investigation was by means of a questionnaire supplemented by personal interviews and informal con-

* Many social reformers were born and lived before Gandhi But not one of them seriously attempted to undo the injustice done to these people by the society and pull them up to any serious extent — if not to the position of full equality with the people of other communities in society These reformers did not identify themselves with these oppresed people whereas Gandhiji identified himself with them, and was prepared to undergo any suffering and sacrifice, to better their lot It was he who lived among them in the 'banghi' colony, it was he who led the people, who shared his feelings, in his ' cheri cleaning cam papaign', it was he who preached against untouchability and suffered a great deal because of such preachings at the hands of the reactionary orthodoxy, it was he who infused a sense of sympathy and understanding for the oppressed people among those in the society; who later became his disciples and co-operated with him in his mission with zeal and enthusiasm, it was he who collected crores of rupees to spend for their welfare, and, above all, it was he who gave them the new name 'Harijans' meaning the children of God If at all untouchability has disappeared to some extent, the entire credit must necessarily go to Gandhiji and Gandhiji alone for making the great drive Because of his constant preachings, many people began to share his feelings about the scheduled caste people and undertook the work of eradicating untouchability

versations with a number of Harijan families.

Locality where the investigation was conducted

The investigation was mainly confined to the *Tiruvetkalam Harijan settlement*, which is situated very near to the Annamalai University. Because of its nearness to the University this settlement is relatively more advanced in many aspects than any other settlement in the whole of South-Arcot. The members of the settlement are in constant touch with the University students and staff. In this respect, the University Social Service League has done useful development work among the Harijans of this settlement, through Night Schools for their children and adults, putting up roads, etc inside the settlement, visiting them between 5 p m and 9 p m. every day and instructing them to keep their locality and houses clean and assisting in many other ways. In the past, the school for the infant class was financed by the Social Service League. The settlement owes its development in all aspects to the University Social Service League. In addition to this valuable work done by the League, contacts between the University and the members of the settlement developed through the employment of Harijans from the settlement in the various departments, mainly in the Garden and Agriculture Departments in the University, and through the Harijan students who study in various classes of the University have improved their outlook and habits Because of this situational advantage of this settlement, we could get useful information from the people in an intelligent manner.

In addition to this, some Harijans from the Muttu Kamakshiamman Thottam Harijan settlement — Nandanar School area — were also interviewed.

General

The present study is an intensive objecetive study of 101 persons, belonging to the Harijan Community Since it was not possible to get the necessary information from women and children, the study is confined to men alone. Each man studied, represents *one family* in almost all cases. Only in a few cases more than one member from

a family is included since such members were considered to be capable of giving useful information and views on different aspects regarding the Temple Entry Legislation and its effects The study is confined to the Harijan Community alone since the Temple Entry Legislation is mainly intended for them, and the aim of the survey is to find out their reactions to this Legislation

Out of the 101 cases studied 93 of them live in the Tiruvetkalam Harijan settlement, near the Annamalai University, 5 in Muthukamakshiamman Thottam, near the Nandanar High School, Chidambaram, 1 in Keelamungiladi, 1 in Mugayur and 1 in Chinnanaigunam, near Chidambaram.

Age Groups

The age groups of the people studied range from 17 to 70 If we make a broad classification of the age groups of the people studied, 37 persons fall within the age of 27 and 37, 14 within the age of 37 and 47; 13 within the age of 47 and 57; and 9 within the age of 57 and 70.

Occupation

95 of them are employed in some occupation, of the rest 2 are unemployed, 3 are students and one is a beggar. The beggar is an old man of 70. He cannot do any work. He has to support his wife who is 60 years old Of the two unemployed persons, one is a qualified 'fitter' and another is a qualified 'weaving master'. Both are awaiting employment in the jobs for which they have qualified. 61 out of the 101 cases studied are agricultural labourers, 9 are employed in the University Garden Department, 9 are land owners-cum-tenants, 6 are teachers.

Income.

As might be expected almost all of them are poor. The highest yearly income among them is Rs 984. If we make a broad classification of these families according to their annual income, 63 out of 101 have an income between Rs 100 and Rs. 300, 23 getting between Rs 300 and Rs. 600 and 6 getting between Rs 600 and

Rs. 984 per year. 9 of them do not have any income! This means that more than 63% of them live within an annual income of less than Rs. 300 with which they must maintain their families also

Size of the Family

If we take the number of members in each family, there are 7 families with two members, 23 with three members, 20 with four members; 19 with five members, 12 with six members, 8 with seven members, 6 with eight members, 2 with nine members, 3 with eleven members and one with twelve members. If we make a classification on the basis of the number of members in the families, there are 51 families with five members and above upto 12, and 50 families with less than five members One can very well imagine the conditions of living of these large families with less than Rs. 400 per year in 80% of the cases, and with less than Rs 950 per year in the case of others But in spite of such poor income, this Harijan settlement is one of the very few cleanly kept settlements in the area. There are some brick houses also. Other houses are thatched houses, but they are comparatively better in this settlement than in nearby areas

Literacy of persons studied

61 persons out of the 101 cases studied are 'literate' and 40 are illiterate Out of the 61 educated persons, 26 have studied upto V class, 23 have studied upto V Form, 6 upto the S.S.L.C. and 6 of them can just sign their names Of the 23 'secondary' educated people (between V class and V form) one has studied *pulavar* course in Tamil, in the University and is employed as a teacher, and two are studying pulavar course in Tamil at present Of the 6 who have studied S S L C one is a social worker and three are secondary grade trained teachers.

Literacy of Family

68 families out of the 101 studied have educated members in them 36 families have persons educated upto the elementary school stage, 30 have secondary stage educated persons, one has a S S L C educated member and one has a college educated member.

Belief in God and Attitude towards Prayer and going to the Temple

91 persons out of 101 studied, have belief in God, and 10 do not have any such belief. 64 out of them usually pray, and 16 of them do not pray. 21 have not given any definite answer regarding this question.

For 74 persons out of the 101, 'Veeran' is the traditional deity and others have 'Kathavarayan', Karuppiah', 'Pallempadayan' etc., as their traditional deities

92 out of the 101 state that their traditional deities are located outside the temples. They have their deities installed in the locality where they live. 4 of them state that their traditional deities are located inside the temples, and they are the people whose traditional deities are 'Subramaniar' and 'Sivan'

54 out of the 101 state that it is necessary to go to the temple to offer prayers, and 47 of them do not think so The indifference towards going to the temple may be due to the reason that they spend most of their time in jobs to earn their meagre incomes They do not have either leisure or interest to go to the temple for worship from time to time

23 of them pray daily, 8 of them twice in a day, 16 of them once in a week and so on There are some who pray only on auspicious days and others once in six months, some others once in a year etc

79 of them state that such prayers give them some sort of solace, but 19 of them state that they do not get any such solace.

66 of them state that the priests do not give 'prasadams' and do archanas for them while they are outside the temple, and only 17 of them state that they get these things even while they are outside the temple. One person stated that some of the priests give them prasadams etc., and others do not Another person stated that they get prasadams from the archakars if they do not know that the person who asks for them is a Harijan! Another person states that they give them these things if some money is given to them 15 of them state that they do not have any experience regarding this matter.

54 of them state that the Temple Entry Act has made them more religious and pious and 47 of them do not think so.

Behaviour inside the Temple and the Attitude of others towards Entry of Harijans

67 of them state that they mix freely with worshippers of other communities inside the temple. 13 of them state that they do not mix freely with others One person states that even though he tries to mix with others freely, they avoid him. Two persons state that other caste people mix freely with them, if their caste is not known to them 66 of them state that they go to the temple more often and more freely than they did before the Act came into force and 35 of them state that their visits to their temple have not increased because of the Act.

Almost all the persons who state that they go to the temple, go there during the times of festivals only and not during ordinary days. Those who state that they mix freely with the worshippers of other communities do so only during the festival days when thousands of people assemble and no one knows the caste or community of others. During such occasions it is not a great thing to mix freely with all Though the social consciousness has made some progress, the progress it has made towards free mixing of all people is not a remarkable one, since such free mixings take place generally in the festival crowds and not so much on other days! Real progress can be said to have been made only when the people of the Harijan Communities mix freely with others in their day-to-day activities Some of them have stated that the people of other communities do not come forward to mix freely with the Harijans when they know them to be Harijans. Some of the Harijans themselves have an inferiority complex and this complex interferes with their mixing with others in their normal lives The problem of free mixing of people is essentially a basic problem of human relationship and it needs a fundamental change of heart not only among the socially superior class of people but it also requires a deliberate attempt to improve the social education of the Harijans Legislation can only bring about the

necessary atmosphere, but it cannot do all. It must be followed up by a well-planned system of social education which will prepare the minds of the people for the reception of new ideas of social equality and opportunity.

52 of them state that the priests receive them in as friendly a way as they do for other classes of people and 49 of them feel otherwise 52 of them state that the priests are happily reconciled to the entry of Harijans and 34 of them state that they are not happily reconciled to their entry 15 of them state that either they do not have any experience regarding this or do not know as to what the priests feel

41 of them state that the people of other communities welcome the entry of Harijans into the temple and have got reconciled to that but 41 of them state that they feel otherwise. 19 of them state that they do not know as to what others feel.

Many of them state that though no one prevents them from entering the temple., most of the people from other communities do not like their coming to the temples. If the Harijans try to mix freely with them, there is a vague feeling that others have a grudge against them and might try to harm their interest whenever opportunity arises, since the Harijans are mostly dependent on other communities for their living To avoid such antagonism against them, many Harijans do not try to mix with others freely during ordinary days Though they have the right to enter the temples and mix freely with others, their economic dependence on others prevents the Harijans from asserting their rights as much as would have been the case if there was not direct economic dependence

52 of them state that they have done 'Archanas' and 49 have not done anything Those who have done 'Archanas' state that the cost for 'Archanas' ranges from Rs 1-8-0 to Rs 3/- in most of the cases and to Rs 4 and Rs 5 also in some cases

46 of them feel that the priests are officiating for them in a way similar to that for other socially forward people and 24 of them feel otherwise 31 of them do not have any experience in this respect.

Many of them do 'Pujas' to the deities for themselves without seeking the aid of the priests Some of them state that the priests are happy about their coming since it means more number of visitors to the temple and hence more income to the temple and to themselves

69 of them state that the Temple Entry Act has made them more satisfied in their way of worship and 22 of them do not think so.

73 of them feel that worship in the temple with other communities as a result of anti-untouchability legislation has improved their status in the society and 25 of them do not share this view There is a visible improvement in their social status for they are able to claim some facilities which were refused to them a decade ago In such matters changes take place very slowly and it is only a question of time for complete change in the attitude of the socially superior class of people But once a beginning is made towards that change it will slowly continue to progress

60 of them state that they take their women and children also to the temple when they go and 41 of them do not take them along when they go Even those who take their women and children do so only during festival days and not on ordinary days Only a few of them go to the temples with their families even on ordinary days

88 of them state that they are prepared to participate in the improvement and reconstruction of the temples and are prepared to pay whatever amount of money which they possibly could afford

82 of them state that they are generally satisfied with the Temple Entry Legislation and its effects, but 14 of them are not satisfied They do not have much to say by way of suggestion to improve the law in this matter

Almost all of them state that improvements in their economic conditions will go a long way in establishing a classless type of society both inside and outside the temples Some of them suggest the appointment of priests from the Harijan Community Some others state that the management of the temple should be shared by Harijans also. Some of them suggest that Harijans should be allowed to live

in places where the people of other communities live Many of them state that educational improvement among them will help to a very great extent in establishing a classless type of society

The question of Temple Entry is always linked with other anti-untouchability laws Many of them are of the opinion that untouchability is still practised in spite of the laws against it For instance in tea-shops separate tumblers are kept for their use and they are not allowed to sit with others. This is the grievance which many of them have. Even in public tanks and rivers they are not allowed to take bath freely. A member of the advanced community may not openly object to Harijans bathing in a public tank but his hold on these poor men is so great that he is sure to punish them or damage their interests on some other pretext Many feel that untouchability is prevalent everywhere though not openly If the protection of law is sought during such occasions, the interests of such persons are spoiled since they are all economically dependent on the people of other communities One man suggests the appointment of a powerful committee with 'police powers' to deal with untouchability cases.

The Temple Entry and other anti-untouchability laws are land-marks in the progress of the Harijan Community. The Temple Entry Act makes it possible for the Harijans to worship freely inside the temple and to see and enjoy the wonderful works of art inside the temples, which are the treasure houses of our Art and Culture. But in such matters of human relationship, where legislation is not of much use, the change of heart among the socially superior people is essential But such changes have not taken place to the extent necessary.

In this respect, when we hear reports of Acharya Vinobha Bhave being attacked when he tried to take some Harijans with him into a temple and more than 100 persons are reported to have been arrested in Varahur village in Tanjore District (Madras State) when they tried to enter the temple, the attitude of the people in the management of Sri Nataraja Temple at Chidambaram is very appreciable since they do not prevent the entry of Harijans etc. though they have the autho-

rity of the decree of the Supreme Court of India, stating that the temple belongs to them, and is not a public property

CONCLUSION

Our investigation revealed that there are certain people who doubt the effectiveness of the Temple Entry Legislation, when the economic conditions of the Scheduled Community people are so fundamentally deplorable. Though this legislation does not bring about any material improvement in their conditions, it has attempted to increase their spiritual happiness and social solidarity. After all material prosperity alone is not everything for human beings. A status and position for everyone in society is as important as his material well-being.

The Governments, both at the Centre and the States, have been doing very good work and spending enormous sums of money for the upliftment of Harijans and other backward class people. The Commissioner for Scheduled Castes and Tribes in his report to the President on the work done in 1955 states that "if the Untouchability (Offence) Act, 1955, is to be successfully implemented, persistent efforts will have to be made, especially by Harijan leaders themselves, to persuade non-scheduled caste people to allow scheduled castes to enjoy their rights as citizens" (*The Hindu* dated 18 September 1956) Large sums of money are being spent by the Government for conducting propaganda against untouchability and for the uplift and education of Scheduled and Backward Class people During the years 1951-52 to 1955-56 the Centre and State governments have spent more than 21 crores of rupees towards the education of Scheduled and Backward Class people (*The Hindu* dated September 18, 1956).

The developmental activities as undertaken by the government will definitely improve the status of the Scheduled and Backward Class people ony if proper co-operation comes forth from the people of the socially superior grades A good beginning in this respect has been made through the Temple Entry and other anti-untouchability laws It may be hoped that in course of time a classless type of society could be established in our country as a result of passing laws calculated to sink class and caste differences

APPENDIX I

THE MADRAS TEMPLE ENTRY AUTHORIZATION AND INDEMNITY ACT (XXII OF 1939)

(*Repealed by Madras Act V of 1947*)

THE MADRAS TEMPLE ENTRY AUTHORIZATION ACT (V OF 1947)

(*Am by Madras Act XIII of 1949*)

(13th May, 1947)

An Act to authorise entry into Hindu temples in the Province of Madras and the offer of worship therein by (all classes of Hindus).

WHEREAS it is the policy of the Provincial Government to remove the disabilities imposed (* * *)on certain classes of Hindus against entry into Hindu temples in the Province (* * *);

AND WHEREAS the Provincial Government are satisfied from the rapidity with which, under pressure of Hindu public opinion, a number of temples have been thrown open to (certain classes of Hindus) in recent months, under the provisions of the Madras Temple Entry Authorization and Indemnity Act, 1939, that the time has now arrived for (throwing open to all classes of Hindus every Hindu temple in the Province);

AND WHEREAS the Provincial Government consider that the provisions of the said Act are inadequate for the early and complete implementation of the policy of the Provincial Government aforesaid;

It is hereby enacted as follows —

Short title, extent and

1 (1) This Act may be called THE MADRAS TEMPLE ENTRY AUTHORIZATION ACT, 1947

(2) It extends to the whole of the Province of Madras

(3) This section shall come into force at once, and the remaining provisions of this Act shall come into force on such date as the Provincial Government may, by notification in the *Fort St. George Gazette,* appoint.

Definitions

2. In this Act, unless there is anything repugnant in the subject or context—

(1) "excluded classes" means any caste or class of the Hindu community which, by reason of any established custom or usage, is excluded from entering the temple concerned or offering worship therein (Omitted by Madras Act XIII of 1949)

(2) "Temple" means a place by whatever name known, which is dedicated to, or for the benefit of, or used as of right by, (the Hindu community or any section thereof) as a place of public religious worship, and includes subsidiary shrines and mantapams attached to such place.

(3) "Worship" means such religious service as the bulk of the worshippers may offer, or participate in, in accordance with such rules and regulations as may be made under this Act.

Right of excluded classes to enter and offer worship in temples

3 (1) Notwithstanding any law, customs or usage to the contrary, (every Hindu irrespective of the caste or sect to which he belongs) shall be entitled to enter any Hindu temple and offer worship therein in the same manner and to the same extent as (Hindus in general or any section of Hindus), and (no Hindus) shall, by reason only of such entry or worship, whether before or after the commencement of this Act, be deemed to have committed any actionable wrong or offence or be sued or prosecuted therefor

(2) Without prejudice to the generality of the foregoing provision, it is hereby declared that the right conferred by sub-section (1) shall include the following rights if, and to the extent to which, they are (enjoyed by Hindus in general, or any section of Hindus);

(a) the right to bathe in, or use the waters of, any sacred tank, well, spring or water-course appurtenant to the temple, whether situated wihin or outside the precincts thereof;

(b) the right of passage over any sacred place, including a hill or hillock or a road, street or pathway, which is requisite for obtaining access to the temple.

Power of trustees to make regulations for the maintenance of order and decorum and the due performance of rites and ceremonies in temples.

4. The trustee or other authority in charge of a temple shall have power, subject to the control of the Provincial Government and any rules which may be made by them, to make regulations for the maintenance of order and decorum in the temple and the due observance of the religious rites and ceremonies performed in the temple, but such regulation (shall not discriminate in anyway against any Hindu on the ground that he belongs to a particular caste or sect).

Sanction for institution or continuance of suits, prosecutions, etc

5 (1) No suit for damages, injunction or declaration or for any other relief, no prosecution for any offence, and no application or other proceeding under the Madras Hindu Religious Endowments Act, 1926, or any other law, shall be instituted in respect of any entry into or worship in any temple, whether before or after the commencement of this Act on the sole ground (that such entry or worship is by a Hindu belonging to a particular caste or sect)

(2) No suit, prosecution, application or proceeding of the nature aforesaid, instituted before the commencement of this Act, shall be continued hereafter, without the sanction of the Provincial Government.

Power to decide disputes

6. If any question arises as to whether a place is or is not a temple as defined in this Act, the question shall be referred to the Provincial

Government and their decision shall be final subject, however, to any decree passed by a competent Civil Court in a suit filed before it within six months of the date of the decision of the Provincial Government.

Penalties.

7. Whoever—

(i) prevents (a Hindu) from exercising any right conferred by this Act, or (ii) molests or obstructs (a Hindu) in the exercise of any such right shall be punishable, in the case of a first offence, with fine which may extend to one hundred rupees, and in the case of a second or subsequent offences, with imprisonment which may extend to six months, or with fine which may extend to five hundred rupees, or with both

Offences under S 7 to be cognizable.

(7-A All offences punishable under sec- 7 shall be cognizable). (Inserted by Madras Act XIII of 1949)

Rules·

8. (1) The Provincial Government may make rules for the pur pose of carrying into effect the provisions of this Act in respect of temples generally or of any time or class of temples.

(2) All rules made under this section shall be published in the *Fort St. George Gazette*, and on such publications shall have effect as if enacted in this Act

Power to remove difficulties

9 If any difficulty arises in giving effect to the provisions of this Act, the Provincial Government, as occasion requires, may by order do anything which appears to them necessary for the purpose of removing the difficulty

Repeals

10 The Malabar Temple Entry Act, 1938, and the Madras Temple Entry Authorization and Indemnity Act, 1939, are hereby repealed.

11. In section 40 of the Madras Hindu Religious Endowments Act, 1926, for the words and figures "subject to the provisions of the Malabar Temple Entry Act, 1938, and the Madras Temple Entry Authorization and Indemnity Act, 1939", the words and figures "subject to the provisions of the Madras Temple Entry Authorization Act, 1947", shall be substituted.

Amendment of Section 40 Madras Act of 1927.

APPENDIX II

On April 28, 1955 the Lok Sabha (House of the People) unanimously adopted the Untouchability (Offences) Bill

The Bill prescribes punishment for the practice of untouchability and for the enforcement of any disabilities arising from it. It lays down a comprehensive list of religious and social disabilities to be made punishable, among which is prevention of the right to enter places of worship, any shop, public restaurant, place of entertainment or public conveyance, or to practice any profession

Punishment is also provided for refusing to admit people to hospitals, refusing to sell goods and render services, or for molesting or annoying people on the ground of untouchability and for encouraging in any way the practice of untouchability

A new addition to the list of offences made punishable is enforcement of any disability in regard to the use of jewellery and finery on the ground of untouchability.

The clause referring to offences by companies was, however, made less rigorous.

The Joint Committee of both Houses which reported on the Bill proposed that an offence committed under the provisions of the Bill shall be punishable with six months imprisonment or with a fine upto Rs 500 or both.

X Untouchability (Offences) Act. The Untouchability (Offences) Act came into force on June 1, 1955.

The Act, which extends to the whole of India, prescribes punishment for persons enforcing religious and social disabilities on the ground of 'untouchability'. Refusal of access to any persons to a shop, hotel, place of pubic entertainment, hospital or educational institution maintained for the benefit of the public, and refusal to sell goods or render services on the ground of untouchability have all

been made punishable In all these cases, punishment prescribed is imprisonment which may extend to six months or a fine of Rs. 500/- or both

(Taken from *Asian Recorder* — a weekly of Annual events — pp. 188 and 247)

Appendix III

Data collected from the questionnaire regarding the Reaction of Harijans to the Temple Entry Act.

1. Total number of families .. 101

2. Caste ... . Harijan

3. *Place of living*.

Tiruvetkalam	93
Keelamungiladi	1
Mugayur	1
Chinnanargunam . .	1
Muthukamakshiamman Thottam ...	5

4. *Age Groups*:

17 ...	1	34 ...	1
18 .	7	35 ..	6
19 ...	1	38 ...	3
20 ..	3	40 ...	6
21 ..	2	44 ...	1
22 ...	6	45 ...	2
23 ...	2	46 ...	2
24 ...	2	48 ...	1
25 ...	6	50 ...	7
26 ..	2	53 ...	1
27 ..	5	55 ...	4
28 ...	8	60 ...	5
29 ...	1	65 ...	1
30 ...	9	68 ...	1
31 ...	1	70 ...	2
32 ...	2		

5. *Occupation*:

a. Agricultural labourers 61

b. Employed in the University Garden

	Department	9
c	Teachers	6
d	Landowners-cum-Tenants ...	9
e.	Washerman	1
f.	Cobbler	1
g	Cowboy	1
h.	Attender in the University, Tamil Dept	1
i.	Social Worker	1
j.	Thalayari	2
k.	Employed in the N.C.C. . .	1
l.	Grocery Shop	1
m.	Beggar	1
n	Cooly Cart owner	1
o.	Student	3
p.	Unemployed	2

6 *Income Groups (Per year)*

Rs. 100	2
Rs. 120	2
Rs. 150	3
Rs. 180	11
Rs. 200	1
Rs. 216	2
Rs. 240	23
Rs. 250	6
Rs. 300	13
Rs. 360	17
Rs. 396	1
Rs. 450	2
Rs. 480	2
Rs. 600	1
Rs. 660	2
Rs. 840	1
Rs. 876	1
Rs. 918	1

Rs. 984	1
No income	9

7. *Number of members in the family.*

Families with 2 members	7
Families with 3 members	23
Families with 4 members .. .	20
Families with 5 members	19
Families with 6 members . .	12
Families with 7 members .	8
Families with 8 members	6
Families with 9 members	2
Families with 11 members . ..	3
Families with 12 members	1

8. *Literacy of persons:*

Educated	61
Uneducated	40
Ele Education (upto V Class)	26
Secondary Education (upto V Form)	23
S.S.L.C.	6
Can sign the name	6

9. *Literacy of Families:*

Families with educated members .	68
Families with uneducated members .	33
Ele Education . ..	36
Secondary Education .	30
S.S.L.C.	1
College Education	1

10. *Belief in God*

Those who believe	91
Those who do not believe .	10

11. Those who pray . .	64
Those who do not pray	16
No definite answer .	21

12 *Traditional deities:*

Veeran	74
Kathavarayan	1
Aananthai	1
Subramaniar	3
Karuppiah	1
Pallampadayar	2
Kuthiandavar	9
Muniswaran	1
Sivan	1
Pavadairayan	1
Angaleswari	1
Mariamman	1
Do not know	5

13 *Location of the Traditional Deities.*

Outside the Temple	92
Inside the Temple	4
Do not know	5

14 Those who think that it is necessary to go to the temple to offer prayers 54

Others	47

15 *Number of times of Prayer*

Once in a day	23
Twice in a day	8
Once in a week	16
Twice in a week	4
Once in a fortnight	2
Once in a month	2
Once in a year	8
Thrice in a year	6
On auspices day	10
No particular time	4
Those who do not pray	16

16	Those who say that the Priests give them prasadams and do archanas for them even while they are outside the temple	17
	Those who do not say so	66
	Some give and other do not	1
	Give if they do not know that the person is a Harijan	1
	Give if some money is given	1
	No experience	15
17	Those who believe that the prayers give them solace	79
	Others	19
	No answer	3
18.	Those who mix freely with worshippers of other communities inside the temple	67
	Others	13
	Tries to mix freely with all but others go away from him	1
	Mixes freely if known people are not there.	2
	Those who do not go to the temple	5
	No answer	13
19	Those who believe that the Temple Entry Act has made them more religious and pious	54
	Others	47
20	Those who go to the temple more often and more freely than before the Act	66
	Others	35
21	Those who feel that the Priests receive them in as friendly a way as they do other classes of people	52
	Those who feel otherwise	49
22	Those who feel that the Priests are hap-	

	pily reconciled to the Entry of Harijans .	52
	Others	34
	Those who say that either they have no experience or they do not know as to what the Priests feel ..	15
23	Those who feel that the members of other communities welcome the entry of Harijans and get reconciled to that .	41
	Those who do not	41
	No experience or do not know .	19
24	Those who feel that the priest is officiating for them in a way similar to that for other socially forward people	46
	Those who feel otherwise	24
	No experience	31

(In the third category many do Pujas for themselves without seeking the aid of the Priests).

25.	Those who feel that the Temple Entry has made them more satisfied in their way of worship	69
	Those who feel otherwise	22
	No answer	10
26.	Those who feel that worship in the temple with other communities has improved their social status	73
	Those who feel otherwise ..	25
	No answer ..	3
27.	Those who take their women and children also to the temple when they go	60
	Others ...	41
28.	Those who have done archanas	52
	Others ..	49

(The cost ranges from Rs 1-8-0 to Rs. 3 in most cases and to Rs 4 to Rs. 5 in several cases)

29	Those who are prepared to participate in the improvement and reconstruction of the temple	88
	Others	13
30.	Those who are generally satisfied with the Temple Entry Legislation and its effects	82
	Others . ..	14
	No answer	5

Appendix IV

QUESTIONNAIRE

1. Name: Age:
   Caste: Occupation:
   & Income

   Address:

2 No. of members in the family.

Name	Sex	Age	Relationship	Education

Education Tamil Other Languages.

Degree of Literacy:

3 Do you believe in God? How do you usually pray?

4. Are your traditional deity or deities located inside the temple or outside?

5 Is it, at all, necessary for you to enter the temple to offer prayers to your deity? How often do you pray daily and where?

6 Do the priests of the temple give you prasadams, and do archanas for you, even while you are outside the temple?

7. Do the above services give you solace?

8. If they do not give you solace, is it due to your special religious susceptibilities or social sensibilities? How do you conduct yourself inside the temple with worshippers of other communities?

9 Has the Temple Entry Act definitely made you more religious and pious? If so, how?

10. With what objective or objectives do you pray to the deity in the temple?

11 After the passing of the Act, do you go to the temple more often than before the passing of the Act? If so, do you now go *freely* into the temple?

12. Does the priest receive you in as friendly a way as he does other classes?

13. Do you feel the priest is happily reconciled to the Temple Entry of Harijans?

14 Do you feel that the members of other communities—forward and backward — welcome your entering the temple? Have they got reconciled to the Temple Entry of Harijans?

15 Do you feel that the priest is officiating for you in a way similar to that for other people who are considered socially superior and who belong to higher castes?

16 Has temple entry made you more satisfied in your way of worship?

17 Has worship in temples with other communities improved your social status?

18. Do your women and children go to the temple with you as often as you go, or more often? What does it cost you to offer 'archanas' at the temple?

19. As there is no bar for your entering the temple, do you now participate in the improvement and reconstruction of the temple or do you have an urge to do something for the renovation of temples?

20. Are you generally satisfied with the Temple Entry Legislation and its effects? If not, in what way has it failed?

21. What suggestions would you offer for the further improvement in the scope of the Act?

22 In what other ways — economic or otherwise – can you o. others help in the creation of classless type of worship at temples?

SECTION D

REPORT ON THE REACTION OF THE BACKWARD AND SCHEDULED CLASS PEOPLE TO THE AMELIORATIVE MEASURES TAKEN BY THE GOVERNMENT IN THE COMMUNITY DEVELOPMENT BLOCK AREA

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1957

Under the Research Unit for the study of the effects of ameliorative measures on backward classes, this is the fourth stage of our investigation. The area — the Kurinjipadi group of villages — was particularly chosen because, it was covered by the National Extension Service Scheme since October 1953, and quite recently was converted into a Community Development Block area, and hence a comparative study could be made of the conditions that prevail there with those in other rural areas that are not covered by either the National Extension or the Community Project Schemes It is only with a view to make alround improvements in the conditions of the rural areas in the social, educational and economic spheres that such schemes were launched by the Government How far have such expectations been fulfilled? To a certain extent the present investigation tries to find an answer to this question.

The Site of the Investigation

The area where the investigation was conducted is the rural area around the Kurinjipadi Panchayat in Cuddalore Taluk The total population of the village is 9394, living in 2186 houses It has a Panchayat Board with ten members including a reserved seat for the scheduled caste population It has two High Schools — one run by the District Board and the other by Private Management three Basic Elementary Schools and one Adult Education Centre with a total strength of 1610 students attending all of them taken together It has one Public Library and also two Reading Rooms — one public and the other private. It has a market place also It has three parks — two for the general public and the third for the children Regarding the hygienic conditions of the group of villages, it has got two protected water supply systems and ten well-maintained wells, and four public lavatories There is a hospital and a maternity ward maintained by the District Board From all aspects this is a fairly developed village The area was brought under the National Extension

Service Scheme in October 1953 and was converted into a Community Development Block area on 1st October, 1956. The report on the progress of work done by the NES block since its inception is given in Appendix III.

Method Followed

The interview-cum-questionnaire method which was followed in the previous investigations, was followed here also. A specially prepared questionnaire was filled in, and the information which could be got by personal conversation was also recorded by the field investigators.

General Information

One hundred and fifty persons — Males 149 and female 1 — belonging to twenty-four villages around Kurinjipadi were contacted for the purpose of the investigation. 37 3% of these belong to Kurinjipadi; 20% to Melapudupet; 8% to Varadarajampet; 7.3% to Guruvuppanpet (*Vide* Appendix II). *They belong to twelve different castes that come under the backward classes including the Scheduled Castes.* 46% of them belong to Vanniakulakshatriya community; 28% to the Harijan community, 7 3% to the Sengunthar community; 6% to the Yadhava community; 5 3% to the Gavara community (*Vide* Appendix II).

Occupational Classification

30 7% of the persons studied are landowners, depending only upon the income they get from their lands, 12% of them are land owners-cum-labourers having their income from lands as the main and their wages as the subsidiary income; 5 3% of them are landowners-cum-teachers, 26% of them are labourers, 8 7% of them are teachers and so on There are others who earn their living as tenants, washermen, barber, weavers, school attenders, mason, contractors etc , (*Vide* Appendix II) If we take into consideration those who have land as one of their sources of income 54% of them fall into this category. Land for them is either the main or subsidiary source of

income. In all we have contacted people having twenty different occupations.

Age Groups

12 7% of them are between 20 and 24 years of age, 16 7% of them between 25 and 29, 12 7% of them between 30 and 34; 17 3% of them between 35 and 39, 12% of them between 40 and 44, 14% of them between 45 and 49, 8% of them between 50 and 54, 2 7% of them between 55 and 59, 3 3% of them between 60 and 64 and 0 7% of them between 70 and 74 years of age

Literacy of the Persons Contacted

31.3% of the persons contacted are illiterate and 68 7% of them are literate. Among the literate persons 54 4% are educated upto the primary stage, 17 5% upto the secondary stage, 13 65% upto the S S L C stage, 4 85% have had college education upto the Intermediate stage, 3 9% are degree holders. and 5 8% of these know only to sign their names. In this respect broadly the condition here is no better than that prevailing in other rural areas.

Literacy of the families

4% of the families have no other members except the head of the families. Among the rest 39 6% are illiterate having no literate members at all and 60 4% have literate members Among the families having literate members 54% of them have members educated upto the primary stage, 31% of them have members educated upto the secondary stage; 12 6% of them have members educated upto the S S.L C stage, 1 1% of them have members educated upto the Intermediate stage and 1 1% of them have members upto the degree course

Size of the Families

4% of the families have no other members except the heads of the families; 9 3% of them have two members, 16% of them have three members, 18 7% of them have four members, 15 3% of them have five members, 16 7% of them have six members, 10 7% of them have seven members and so on (*Vide* Appendix II) There are

certain families having as many as ten, eleven and even seventeen members If a family with a man and wife with three children is considered as a normal family holding 36 7% of the families come under the category of abnormal family units.

Causes for Backwardness

5 3% of the persons contacted feel that their backwardness is mainly due to economic causes, 0 7% of them consider it to be due to social causes, 10% of them due to educational causes, 0 7% due to personal reasons, 2 7% due to economic and social causes, 71 3% due to social, economic and educatinoal causes; 7.3% due to economic and educational causes and so on (*Vide* Appendix II) If the number of persons who feel that, apart from other reasons, the economic causes are also one of the reasons for their backwardness, is taken into consideration, it comes to 88% of the persons contacted and hence it could be easily understood that the people of the rural areas must be improved first and foremost in the economic sphere Improvements in the economic conditions of the people of the rural areas will go a long way in paving for improvements in other fields of life with comfortable ease.

In this respect the National Extension Service and the Community Development Block Schemes have made a very good beginning The aim of these schemes is not only to improve the economic, educational and social conditions of the people, *but make a psychological transformation in the outlook of the people* In the words of (late) Mr Dag Hammarskjoeld, Secretary-General of the United Nations, "The aim of the Community Projects and National Extension Services is not merely to provide ample food, clothing and shelter, health and sanitation facilities in villages More important than the immediate material improvement is a change in outlook of the people instilling in them an ambition for a richer and fuller life and developing the capacities of the individual so that he can master matters for himself".*

* From his *Report* to the U N Social Commission, an organ of the Economic and Social Council — Vide *The Hindu*, dated March 31, 1957

It is a matter of great satisfaction to note that 78% of the persons contacted are aware of the objectives of the National Extension Service and the Community Development Project Schemes and the aim of the Government has been fulfilled to such a large extent

61 3% of the persons contacted are benefited by these schemes The benefits are in the nature of general improvements over the existing conditions *There is a marked improvement in the social consciousness of the people* In the field of agriculture these schemes have made good progress, by way of distributing better seeds, fertilizers, agriculturists' implements, pump sets for irrigational facilities and providing for credit facilities, better breeding of cattle and poultry keeping (*Vide* Appendix III) Moreover, in the field of education also much progress has been made In the field of transport better roads were laid Radios were installed Libraries, dispensaries, and women and children welfare centres were opened In short, there has been an alround improvement over the pre-existing conditions in the rural areas through these schemes People have come to realise the necessity and value of relying upon themselves mainly for their own improvements This, of course, is a commendable change in outlook among the rural population of this area.

In the opinion of the people, the lack of education is the most important reason for their backwardness If we take into account the total number of persons who consider that educational backwardness is one of the main reasons for their general backwardness, it comes to 90 7% of the persons contacted, whereas the total number of persons who consider that economic backwardness is one of the main reasons of their backwardness is only 88% From this, it could be inferred that the people in the rural areas have begun to realize and understand the necessity and importance of their educational improvements which in their opinion is the first step for their alround development So any programme of rural development should begin with provision for educational facilities in rural areas In this respect the work of the N E S and the Community Development Schemes is worthy of mention

Only a very small number of them consider that their backwardness is due to personal and social causes. Both of them have ceased to be reasons for backwardness of any section of people at the present time. Only when people remained completely illiterate and miserably poor can these causes be correct. Now that every one has come to know of something that happens around him through the Radio and the Newspaper, people have come to realise slowly that 'social' reasons are no more responsible for their backwardness in society. To some extent National Extension Service and Community Development Project Schemes have helped to bring about a social consciousness and change of outlook among the people of the rural areas.

19 3% of the persons contacted feel that improvements should be made first in the educational sphere; 14% of them feel that it should be made in the economic sphere, 27 3% of them feel that it should be made in the social and educational fields, 26 7% of them feel that it should be made in the social and economic fields, 8% of them feel that it should be made in the educational and economic fields.

If the total number of persons who consider that educational improvements also should be made side by side with other improvements is taken into consideration, it comes to about 58% of the persons contacted If the total number of persons who consider that economic improvements also should be made along with other improvements is taken into account, it comes to 52% of the persons contacted If the total number of persons who feel that improvements in social conditions also should be made along with other improvements is considered, it comes to 58 7% of the persons contacted So, programmes of rural development should provide for development in the social, educational and economic spheres of the community with weightage to particular field according to the requirements of the regions oncerned In any scheme of rural development planning would produce better results if it takes into consideration the requirements of the particular regions than when it is of a general nature ignoring the particular needs of specific regions. Such plans should not be made by the Central or State Governments. They should only

formulate the broad principles of the development plans The details should be worked out by the Panchayat of the concerned areas, since the needs and requirements of that area will be known intimately to the Panchayats only The execution of such developmental works should also be through the Panchayats since more care and attention will be paid by them, because it concerns them As Mr Nehru said "the Panchayats form the base of the Indian democracy and if that base is unsound, then we are not hundred per cent stable" * So it becomes all the more important to develop our Panchayats on right lines In this connection, it is heartening to note that the Second Five-Year Plan is based on this principle of 'planning from the bottom'

94.7% of the persons contacted feel that legislation with an economic bias is absolutely necessary for the improvements of the backward classes

Income Groups

32.7% of the persons contacted have an annual income between Rs. 200 and Rs 299, 15 3% of them have between Rs. 300 and Rs. 399, 19 3% of them have between Rs 400 and Rs 499, 8% of them have between Rs 500 and Rs 599, and so on. (*Vide* Appendix II) Only in a few cases, persons have an annual income of Rs 5,000 and Rs 10,000 If we make a broad classification of the persons who get below Rs 500 per year, it comes to 67.3% of the persons contacted This means a large majority of them get only an average income of about Rs. 42 per mensem Steps should be taken to increase their income Most of the agriculturists remain without employment in the off-seasons Some small scale industries should be opened here The agriculturists should be urged to keep busy all the year round Industrial Units, instead of being opened near the cities like Madras, should be opened in rural areas where opportunities for gainful employment are no less necessary than in urban centres.

* *The Hindu*, dated April 8, 1957

Sources of Income

34% *of the persons contacted depend only on lands for their income,* 34 7% *of them depend only on their wages,* 12 7% *of them depend upon their salaries and so on* If we take into account the income from land as the main or subsidiary source of income, land provides income for 44 7% of the persons contacted. There are persons who get their income by miscellaneous activities, as washermen, mason, weavers, ice vendors etc (*Vide* Appendix II).

54% of the persons contacted own their lands. Among them 12 3% of them own wet land only, about 20% of them own dry lands only, 34.6% of them own dry and wet lands, 22 2% of them own dry wet and garden lands, 8 6% of them own dry and garden lands, 1 2% of them own wet and garden lands, 1.2% of them own garden lands only

Among those who *own wet lands,* 31 6% *of them own below one acre;* 21% *of them own between one and two acres,* 21% *them own between two and three acres* and so on Only in a few cases persons own more than 30 acres. For instance, one person owns 30 acres, another 35 acres and a third one 40 acres But if we make a broad classification, 94 7% *of the people who own wet lands have holdings below* 10 *acres*

Among those who own *dry lands* 25% of them own below one acre, 25% of them own beween one and two acres, 20 6% of them own between two and three acres and so on Only in a few cases persons own 20, 22 and 35 acres of land If a broad classification is made, 94 1% *of those who own dry lands own below* 10 *acres*

Among those who own *garden lands* 82 1% *of them own between one and two acres and the rest between three and four acres*

76% of the persons contacted have houses of their own The value of 16 7% of the houses is below Rs 100, 23 7% is between Rs 100/- and Rs 199/-, 12 3% beween Rs 200/- and Rs 299/-, and so on. (*Vide* Appendix II) If a broad classification is made, the value of 61.4% of the houses is below Rs 500/-; 14% between Rs 500/- and Rs 900/-, 8% is between Rs 1,000/- and Rs 1,500/-,

5 3% is Rs 2,000/- and so on. There are some houses which are valued at Rs 5,000/-, Rs 8,000, Rs. 10,000, and Rs. 15,000/-

Indebtedness

89 5% *of the persons contacted are indebted to amounts ranging from Rs. 100 to Rs* 10,000, borrowed at various rates of interest ranging from 2 50% to 48% from different sources ranging from private individuals to the Government Among them 17 6% are indebted to amounts below Rs. 100, 22 5% of them to amounts between Rs. 100 and Rs 199, nearly 9% of them between Rs 200 and Rs 299, 6 9% of them between Rs 300 and Rs. 399, 7 8% of them between Rs 400 and Rs 499, 13 7% of them between Rs 500 and Rs 599, and so on (*Vide* Appendix II) There are persons who are indebted to the extent of Rs 2,000, Rs 2,500, Rs 5,500, Rs 10,000 and Rs 10,500 If a broad classification is made 63.7% of the persons who are indebted are indebted to amounts between Rs 100 and Rs 500, 20 6% of them between Rs 500 and Rs 1,000, 4.9% of them between Rs 1,000 and Rs 1,500, 3 9% of them between Rs 1,500 and Rs. 2,000 and so on The maximum of debt incurred by one person is Rs 10,500

Rate of Interest

The rates of interest varies from 2 5% to 48%, 2 9% of the persons have borrowed at rates between 2 5% and 6% of interest, 3 9% of them at 6%, 5 9% of them at 8%, 14 7% of them at 12%, about 1% of them at 12 5%, 1 9% of them at 15%, 6 9% of them at 7%, 13 7% of them at 24%, 7 8% of them at 25%, nearly 1% of them at 33 33%, 13.7% of them at 36% and 8 9% of them at 48%, 13 7% of the persons do not pay any interest and 3 9% of them have not stated the rate of interest at which they have borrowed It is a very painful thing to note that certain persons have been forced to borrow at such exhorbitant rates of interest as 36% and 48%, because of lack of adequate credit facilities at suitable rates of interest. *The National Extension Service and the Community Development Project Schemes are trying to provide low rated loans through their agencies But such arrangements and provisions are completely inadequate to the enormous needs of the rural population*

Sources of Borrowing

78 4% of the indebted persons have borrowed from individuals; 9.8% of them from Co-operative Credit Societies, 4 9% of them from the Community Development Project Schemes; 2.9% of them from the Government. Co-operative Credit Societies should form the centre of rural credit. Their number shall be increased and their functions diversified. They have not made much progress though they have been in existence in India for nearly half a century! The urge must be created and sustained by an awareness of needs

To quote Mr. Dag Hammarskjoeld again "Although the Indian Co-operative Societies have existed for more than half a century they are hardly more than *borrowers' clubs that reached perhaps three per cent of the cultivators with credit facilities on reasonable terms* The available aid is hardly commensurate with the need for capital among the peasantry."*

In this context it is proper to mention certain complaints made by some persons contacted by us They said that the officers of the N E.S and the Community Project Schemes do not take a lively and continuous interest in helping the poor, and that it is a very cumbersome and painful affair to get things done through them. Such allegations may not be true but they at least represent an attitude. Again in the words of Mr. Hammarskjoeld, "credit is offered to the well-to-do instead of to those who need it most .
As long as education in the village is a monopoly of the well-to-do, this again results in co-operative being run by the well-to-do".**

So, it is imperative that the primary pre-requisite of the rural population is education and yet more education. The officers in-charge of the credit facilities schemes should also be more sympathetic to the needy poor The good intentions and painstaking efforts of the Government are completely neutralised by the unsympathetic and high handed actions and behaviour of some irresponsible officers, who seem to treat the poor with a certain amount of contempt.

* *The Hindu,* March 31, 1957

** *Ibid*

As Mr Nehru said, "an administration has not only to be good but it has to be felt to be good by the people" * The officials should give the impression that they are functioning as instruments of the public will, and carrying out a public mission and they should give the impression that they are always thinking of the relief of suffering wherever it may be As Mr Nehru pointed out "the man in the streets approach to various problems, may be vague, angry or critical but nevertheless it is an important approach. It is not only what the administrators do but the manner of doing that is excessively important especially when dealing with large masses of people In a democracy it is the manner of doing that counts" ** It will do good to all if our administrators bear these words in their minds during the discharge of their duties

26.7% of the persons contacted have lost some portions of their lands due to heavy indebtedness 20% of them have lost below one acre; 22.5% of them have lost between one and two acres, 10% of them between two and three acres, 20% of them between three and four acres, 2 5% of them between four and five acres, 7 5% of them between five and six acres, 5% of them between six and seven acres, 2 5% of them between eight and nine acres, 5% of them between ten and eleven acres and 2 5% of them between eleven and twelve acres, 2 5% of them have not stated the extent of land lost due to their debts.

Benefits Derived by the Various Acts

2 7% of the persons contacted have benefited by the Debt Conciliation Act of 1936, 4% of them have benefited by the Agriculturists' Debt Relief Act of 1938, 2 7% of them by the Madras Pawn Brokers' Act of 1943 and 8 7% of them by the Agriculturists' Moratorium Act of 1954 Except for the last mentioned Act, many of the people are not even aware of the other Acts *Only* 22% *of the persons contacted are aware of the Fair Rent Act of* 1956 *and* 51 5% *of them expect to benefit by that Act* 30 7% *of the persons con-*

* *The Hindu*, April 8, 1957

** *Ibid.*

tacted are aware of the Tanjore District Tenants and Pannayals Protection Act and 89% *of them are satisfied wih that Act.*

Many of the people in the rural areas are ignorant of the many acts of legislation passed by the Government with a view to ameliorate their conditions. It is indeed a very sad state of affairs The legislation loses its purpose and importance if the beneficiaries are not made aware of its existence. If the aim of the Government is to be fulfilled, such legislation should be given the widest publicity in the rural areas among the rural population by all means available.

Life since Independence

20 3% of the persons contacted have stated that there has been some improvement in their economic status, 46.7% of them have stated that there has been improvement in their relationship with the members of their own community, 88% *of them have stated that there has been improvement in their relationship with the members of other communities,* 74% *of them have stated that there has been improvement in their relationship with their masters or economically superior persons;* 92 7% *of them have stated that there has been some change in their social outlook,* 80 7% of them have stated that there has been some change in their political outlook, *and* 90% *of them have stated that there has been improvement in the provision of opportunities for education of their families and communities*

Such improvements are really noteworthy and appreciable This is due to the work of the National Extension Service and the Community Development Block Schemes, because we do not find such changes in other rural areas which are not covered by these Schemes

24 7% of the persons contacted have stated that there has been some deterioration in their lives during the period after Independence They have stated that the increase in the prices of consumers' goods and the failure of a corresponding increase in income, lack of demand for handloom products, failure of seasonal rains and unemployment were the reasons for such deterioration. But these problems are not peculiar only to this particular area These are applicable throughout the region.

Redistribution of Land

96% of the persons contacted welcome the redistribution of lands 91 3% of the persons contacted feel that liquidation of large ownership of land and creation of a large number of small landowners would promote social solidarity and eliminate the causes of rural tensions

But the problem of land distribution is a thorny problem and it engages the attention of all people Any hasty step will spoil the peace and tranquility of the rural areas.

77 3% of the persons contacted are aware of the Bhoodhan Movement of Sri Vinobha Bhave 86 2% of them think that it can solve the problem of land distribution.

Minimum Wages

87 3% of the persons contacted think that there should be a minimum wage fixed for all kinds of workers in rural areas and 12 7% of them do not think so Those who are against such a legislation state that work cannot be regulated if such a legislation is passed Moreover, this legislation cannot be enforced because a person will accept any wage if he is unemployed If they strictly adhere to the legislation it will result in unemployment Requirements in different areas are different and hence wages cannot be fixed at the same rate for all the places During harvest season this legislation cannot work satisfactorily If the Government are considering such a proposal these abovementioned acts should be carefully considered

90 7% of the persons contacted feel that such a minimum wage legislation will prevent oppression by the economically superior persons of the inferior classes and pave way for a better feeling among the rural folk and improve the community life in the village

Community Life

98% of the persons contacted participate in the activities calculated to develop community life of the village and 95 2% of them get the willing co-operation of all the sections of the people in the village

76 7% of the persons contacted have stated that they are able to work with the members of other communities in a spirit of equality

Such interest in the activities calculated to develop the community life in the villages and the spirit of tolerance towards the people of other communities is an appreciable change in the rural areas This bears ample testimony to the awareness of the villagers to the need for improving themselves and their standards of life The villagers have come to realise the importance of self-reliance and this fulfils the aim of the National Extension Service and the Community Development Block Schemes to make the people manage matters for themselves

Difficulties in making use of the Community Amenities

28% of the persons contacted have stated that they have some difficulties in making use of the community amenities such as wells, tanks, etc All of them have difficulties in making use of the village common wells 83 3 of them have difficulties in making use of the tea-shops and one or two persons have difficulties in making use of the schools, rivers and tanks Most of those who have such difficulties are Harijans and a change of heart and outlook among the socially superior classes is necessary for the complete removal of such difficulties Such change is already taking place and it is only a question of time for the full transformation to work itself out

Election

95 3% of the persons contacted take part in the election as voters only; 2 7% of them take part in the election as candidates and 2% of them do not take part in them either as voters or as candidates. Generally they are not faced with any difficulties In one case it was stated that he met with economic difficulty and not any social difficulty.

Difficulties in Rural Areas

30% of the persons contacted have stated that they meet with some social difficulties in the rural areas at the present time There are untouchability and the allied difficulties that arise out of that

78% of the persons contacted have stated that they meet with economic difficulties in the rural areas at present. There are unemployment, lack of credit facilities and lack of adequate income to maintain themselves

Education of Children

44% of the persons contacted are educating their children and all of them are getting assistance from Government by way of full or half-fee scholarships.

Benefits through Ameliorative Measures

75 3% of the persons contacted have stated that they are benefited by the development of road facilities, 4% of them are benefited by housing facilities, 2% of them by facilities for Small Scale Industries, 66.7% of them by the facilities for the supply of drinking water, 96.7% of them by the provision for educational improvements, 40% of them by library facilities, 80 7% of them by credit facilities and 23 3% of them by irrigational facilities.

Though these developmental activities are not specially intended for the backward communities only, they are mostly the beneficiaries because they form the majority in the population of these rural areas The National Extension Service and the Community Development Block Schemes have done good work in these lines.

There has not been any proper organisation that works among the people to bring about social consciousness among them Only the different political parties work among them The N E S. and the C. P. Schemes may be called on to fulfil the task of bringing about social consciousness among the rural population as a continuous endeavour with a high social purpose.

There are two members in the State Assembly from this area and two members in the Lok Sabha All of them are from the backward communities The President and most of the members of the District Board are from the backward community In most of the Panchayats the President and the majority of the members are from the backward communities.

Conclusion

A close field study reveals that there is much overcrowding in the villages, and the pressure on the available lands is heavy Steps must be taken to develop the urge for, and to provide, alternative employ-

ments for those who are diverted from complete dependence on agriculture The Community Development Block authorities should help to increase and sustain some small scale industries in this area enabling the seasonally unemployed and the unemployed to find work under well thought-out schemes by responsible groups. At present the weavers who live in this area are under the grip of private individuals These individuals provide them with yarn and get back the finished products, paying them some wages But the weavers have no choice and cannot demand a particular amount since they would run the danger of being unemployed if they refuse to accept the wages paid by their indirect employers They are not organised Instead of this, the Community Block workers can help to establish a co-operative weavers' society which can provide the weavers with yarn and such other necessary things and collect the finished products paying the weavers a more reasonable wage without a competitive urge to exploit the weak Both the public authority and the weavers can profit by this new phase of development The handloom products have a good market not only in South India, but in the East Asian countries and private individuals are monopolising the export trade in the handloom products The Community Development Block authorities can go a step further in collective marketing of these handloom products through recognised channels

Untouchability is still prevalent to a degree in spite of a great deal of activity on the part of the Government during the last ten years The Gram Sevaks under the Community Projects who work among these rural folk should slowly inculcate the spirit of tolerance and sympathy among the socially superior classes of the people and bring about a change of heart to create a true community spirit in word, thought and deed.

Wide publicity should be given about the ideals and the achievements of the National Extension Services and the Community Development Block Schemes Objective facts must be presented to the people and creative values must be sustained Only when the people of a particular area realise and appreciate what has been achieved through these schemes in other areas, they can be expected

to come forward to work for their own advancement in co-operation with the officials People's representatives must work with the rural folk. In this connection mention must be made of the proposals made by Mr S. K Dey, Minister for Community Development, to associate the Members of Parliament and State Legislatures with the work of the Community Development Programmes, to create leadership in villages, while he was addressing the Fifth Inter-State Seminar on the Community Development, at Kodaikanal It will go a long way in the development of the rural areas, if these proposals are implemented and our legislators take these works with all earnestness and sincerity

There is a serious complaint that the officials of the Schemes are not showing keen and real interest in the development of the villages The officers who work in such Schemes and who come in contact with the masses must be *rural-minded* and must be really interested in the advancement and welfare of the people for whose service they are appointed.

It is on the whole very heartening to notice that the 'Kurinjipadi' village is being electrified under the rural electrification scheme. This means an increasing opportunity for development of this area Many pumpsets could be installed for irrigational purposes and agricultural produce could be increased with better irrigation There will not be much dependence on the seasonal rains, or their absence, for agricultural activities

'Kurinjipadi' has vast scope for improvement It is a Railway Station on the Vridhachalam-Cuddalore route If properly handled this area has a wide scope for advancement and the National Extension Service and Block Development experiments have made more than a good beginning in this area

By and large, the student of Social Research realises that complacency in the matter of socio-economic conditions is our greatest danger The more we study the conditions of the backward classes the more the awareness of the need for continuous social development dawns on us We must have confidence in ourselves, and create con-

fidence in others around us, that life is worth-living and worth-living well Dr Douglas Ensminger, the American Consultant, in his "A Guide to Community Development", writes "In judging the degree of the success of any programme we must look at it in a time and depth perspective, realising that the full fruits of present-day efforts can be produced and measured — only over a generation of time". The field of investigation has revealed that progress is possible with faith and courage, and it is only proper to acknowledge that the Government in its many ameliorative attempts to improve the conditions of the backward classes has aimed truly and well The work is progressing and, with the development of education and better opportunities, one could reasonably hope for continuous and sustained progress

APPENDIX I

THE IMPACT OF SOCIO-ECONOMIC LEGISLATION ON THE BACKWARD CLASSES IN SELECTED RURAL AREAS UNDER THE NATIONAL EXTENSION SERVICE SCHEME.

QUESTIONNAIRE

1 Head of the family·

(a) Name· Age:
Caste Profession
Address Education·

(b) Number of members in the family·
Sex Relationship Education

2. What are the causes for your backwardness?
(a) Economic (a) Social (c) Educational (d) Personal

3 For the amelioration of the backward classes, in what fields do you want them to be improved first?

(a) Social (b) Economic (c) Educational

4 (a) Do you consider that legislation having an economic bias is absolutely necessary for the improvement of the backward classes?

(a) Yes (b) No

(b) If so, explain what steps can be taken to improve their economic conditions?

5. (a) What is your annual income?

(b) What are the sources?

6 (a) Do you have landed property? (a) Yes (b) No

(b) If so, state the extent of your landholdings give details

1	Wet Land	Acres
2.	Dry Land	„
3.	Garden Land	„

(c) Do you own a house? What is its value?

7 (a) Are you indebted? (a) Yes (b) No

(b) If so, what is its nature? (b) Simple Loan
(b) Mortgage Loan

(c) The amount of debt:

(d) The rate of interest

(e) Sources of borrowing.

8 (a) Did you lose any land as a result of indebtedness? (a) Yes (b) No

(b) If so, what was the extent of land lost?

9 Did you benefit by the

(a) Debt Conciliation Act of 1936? (a) Yes (b) No

(b) Agriculturists' Debt Relief Act of 1938? (a) Yes (b) No

(c) Madras Pawn Brokers' Act of 1943? (a) Yes (b) No

(d) Agriculturists' Moratorium Act of 1954? (a) Yes (b) No

10. (a) Are you aware of the Fair Rent Act of 1956? (a) Yes (b) No

(b) Do you expect to benefit by it? (a) Yes (b) No

(c) If not, why?

11. (a) Are you aware of the main features of the Tanjore District Tenants and Pannayals Protection Act? (a) Yes (b) No

(b) Are you satisfied with the Act? (a) Yes (b) No

(c) If not, why?

12 During the period 1947-57, is there any

improvement in your

(a) Economic Status (a) Yes (b) No

(b) Relationship with the members of your own community. (a) Yes (b) No

(c) Relationship with the members of other communities (a) Yes (b) No

(d) Relationship with your master or economically superior persons. (a) Yes (b) No

(e) Social and Political outlook:

Social. (a) Yes (b) No

Political. (a) Yes (b) No

(f) In the provisions of opportunities for the education of your family? (a) Yes (b) No

13 (a) Is there any deterioration in your economic status during the period 1947-57? (a) Yes (b) No

(b) If so, state reasons

14 Do you welcome the proposals for the re-distribution of land? (a) Yes (b) No

15. Do you think liquidation of large ownership of land and the creation of large number of small landowners would promote social solidarity and eliminate the causes of rural tensions? (a) Yes (b) No

16 (a) Are you aware of the Bhoodhan Movement of Shri Vinobha Bhave? (a) Yes (b) No

(b) Do you think it can solve the problem of land distribution? (a) Yes (b) No

17. (a) Do you think that there should be a minimum wage fixed for different kinds of workers in rural areas? (a) Yes (b) No

(b) What are the difficulties, if any?

(c) Will such a legislation prevent oppression by the economically superior classes of the other classes? (a) Yes (b) No

(d) Will it pave the way for a better feeling among the rural folk as a whole and improve the community life in the village? (a) Yes (b) No

18. (a) Do you participate in the atcivities calculated to develop community life of the village? (a) Yes (b) No

(b) Do you get the willing co-operation of the sections of the people in the village? (a) Yes (b) No

(c) Are you able to work with the members of other communities in a spirit of equality? (a) Yes (b) No

19. (a) Do you have any difficulty in making use of the community amenities such as

(1) Wells, (2) Tanks, (3) Rivers, (4) Roads, (5) Parks, (6) Dispensaries, (7) Schools, (8) Temples, (9) Tea Shops, (10) Cinema Houses.

(b) If so, explain the nature of the difficulty.

(c) If there are difficulties, what suggestions would you make for their removal?

20 (a) Are you aware of the objectives of the National Extension Service and the Community Project Schemes?

(a) Yes (b) No

(b) Are you benefited by the National Extension Service Schemes and the Community Development Project Schemes?

(a) Yes (b) No

(c) Explain the nature of the benefits

21. (a) Do you take take part in election at the village and other levels?

    (a) as a candidate (b) as a voter.

    (b) Do you experience any difficulties in getting elected to these bodies? (a) Yes (b) No

    (c) Nature of difficulties. (a) Economic (b) Social

22 (a) Do you meet with any social and economic difficulties at the present time in the rural areas?

    Social (a) Yes (b) No

    Economic. (a) Yes (b) No

    (b) If so, what are they?

23. (a) Are you educating your children?

    (a) Yes (b) No

    (b) If so, give details

    (c) Are you getting any assistance from

    (a) Public authorities.

    (b) Other sources.

24. Have the backward classes, including the scheduled castes benefited by any measures taken by the Government through the local authorities?

(a) Road Development.	(a) Yes	(b) No
(b) Housing.	(a) Yes	(b) No
(c) Small Scale Industries	(a) Yes	(b) No
(d) Education	(a) Yes	(b) No
(e) Drinking Water Supply:	(a) Yes	(b) No
(f) Library.	(a) Yes	(b) No

(g) Credit facilities (a) Yes (b) No

(h) Irrigational facilities (a) Yes (b) No

25. What are the organisations that are working continuously for bringing about social, economic or political consciousness among the backward classes of your village? Indicate the nature and result of their activities

26. What are the number of seats that the members of the backward classes (scheduled castes, scheduled tribes, and other backward classes) were able to secure in the last elections in

(a) Gram Panchayat.

(b) Local Board

(c) State Assembly·

(d) Lok Sabha·

N B. The investigator can include in his note any particulars of interest he may find in the course of his investigation

Appendix II

	Total number of persons	150
	(a) Male	149
	(b) Female	1
2	*Villages and number of persons in each village*	
	a Kothavacheri	1
	b Pottaiveli	7
	c. Kannadi	1
	d. Guruvappanpet	11
	e Melapudupet	30
	f. Varadarajanpet	12
	g Mettukuppam	2
	h Karumguzhi	2
	i Sirupalaiyur	1
	j Karaimedu	1
	k Adooragaram	4
	l Arangamangalam	3
	m Nagambandal	1
	n Panchanapalayam	2
	o Maruvai	1
	p Nathanankuppam	2
	q Boothambadi	4
	r Sithalaikuppam	3
	s. Kalgunam	2
	t Reddipalayam	1
	u Rajakuppam	1
	v Véghakollai	1
	w. Bethankuppam	1
	x Kurinjipadi	56
3	*Caste*:	
	a. Harijan	42

b.	Vanniakulakshatriya	69
c.	Vannan	2
d.	Gavara	8
e.	Devanga	1
f.	Maruthuvar	2
g	Yadhava	9
h.	Sengunthar	11
i.	Kanakkan	1
j.	Vaniar	1
k.	Rajapuri	1
l.	Kammalan	1

4. *Occupation*:

a.	Landowners	46
b.	Landowners-cum-Labourers	18
c	Landowners-cum-Teachers	8
d.	Landowners-cum-Weavers	5
e	Land-owners-cum-Carpenters	1
f.	Landowners-cum-Clerks	1
g.	Landowners-cum-Scavenger	1
h.	Landowners-cum-Nadaswaram Players	1
i.	Tenants	3
j.	Labourers	39
k.	Teachers	13
l.	Washermen	2
m	Barbers	1
n.	Weavers	3
o.	Village Thalayari	2
p.	Mason	2
q	Cart Driver	1
r.	Ice Vendor	1
s.	School Attender	1
t.	Contractor	1

5. *Age Groups*.

Between 20 and 24 Years	19

Between 25 and 29 years		25
,, 30 and 34 ,,		19
,, 35 and 39 ,,		26
,, 40 and 44 ,,		18
,, 45 and 49 ,,		21
,, 50 and 54 ,,	...	12
,, 55 and 59 ,,		4
,, 60 and 64 ,,	.	5
,, 70 and 74 ,,	..	1

6 *Literacy of the Persons.*

a. Illiterate	. ...	47
b. Literate	.. . ..	103
c. Those who are educated upto the Primary Stage	..	56
d Those who are educated upto the Secondary Stage	.	18
e. Those who are educated upto the S.S L.C. Stage	... .	14
f Those who have had college education upto Intermediate	.	5
g Those who are degree holders		4
h Those who know to sign their names only		6

7. *Literacy of the Families* (Excluding the head of the family):

a. Illiterate families	.	57
b Families having literate members	.	87
c. Families having members educated upto the Primary Stage	. .	47
d Families having members educated upto the Secondary Stage		27

e. Families having members educated upto the S S.L.C. Stage 11

f. Families having members educated upto the Intermediate stage . 1

g. Families having members with degrees 1
Six families have no other members except the heads of the families

8 *Size of the Families*

a. Families having one member only 6
b. Families having two members .. 14
c. Families having three members . . 24
d. Families having four members . 28
e. Families having five members . .. 23
f. Families having six members . . 25
g Families having seven members .. 16
h Families having eight members 5
i. Families having nine members 5
j Families having ten members 2
k Families having eleven members 1
l. Families having twelve members 1

9. *Causes for Backwardness*

a. Those who feel that their backwardness is due to Economic causes .. . 8

b. Those who feel that their backwardness is due to Social causes .. 1

c. Those who feel that their backwardness is due to Educational causes 15

d. Those who feel that their backwardness is due to Personal causes 1

e. Those who feel that their backwardness is due to Economic, Social and Educational causes .. . 107

f	Those who feel that their backwardness is due to Economic and Social causes	4
g	Those who feel that their backwardness is due to Economic, Social, Personal and educational causes	1
h.	Those who feel that their backwardness is due to Economic, Educational and Personal causes	1
i	Those who feel that their backwardness is due to Social and Educational causes	1

10 *Those who feel that the Backward Classes should be improved first in these fields*

a.	Social	2
b	Educational	29
c	Economic	21
d	Social and Educational	41
e	Social, Educational and Economic	5
f	Social and Economic	40
g.	Educational and Economic	12

11. *Those who feel that Legislation having an economic bias is absolutely necessary for the improvement of the backward classes* 142

Others 8

12. *Annual Income Groups*

a.	Between Rs	200	and Rs	299	49
b.	„	300	„	399	23
c	„	400	„	499	29
d.	„	500	„	599	12
e	„	600	„	699	2
f.	„	700	„	799	1
g.	„	800	„	899	11
h.	„	1,000	„	1,099	8

i.	Between Rs 1,200 and Rs. 1,299	.	2
j.	„ 1,500 „ 1,599	..	2
k.	„ 1,600 „ 1,699	... .	2
l.	.. 2,000	. ..	3
m.	. .. 2,300	. ...	1
n.	 3,000	. ..	1
o.	 4,000	.. ..	1
p.	.. . 5,000	.. ..	2
q.	.. 10,000	.. .	1

13. *Sources of income*:

a	Land	. ...	51
b.	Land and Weaving	. ...	4
c	Land and Wages	.. . ..	10
d.	Land and Salary	. ... ..	2
e.	Wages	... ...	52
f.	Salary	. . ... .	19
g	Cottage Industry	. ... .	1
h.	Washermen	.. ...	2
i.	Cooly Cart	. ...	1
j.	Mason	... .	2
k.	Barber	... ...	1
l.	Contractor	... ...	1
m.	Ice Vendor	.. ..	1
n.	Weaving	... ...	3

14. (a) *Land ownership*:

a.	Those who are landowners	81
b.	Those who own wet lands only	10
c.	Those who can dry lands only	16
d	Those who own garden lands only . .	1
e.	Those who own wet and dry lands	28
f	Those who own wet, dry and garden lands	18
g.	Those who own wet and garden lands	1
h.	Those who own dry and garden lands	7

14. (b) *Extent of Land holdings*

Wet Land:

Those who own below one acre			18
Those who own between 1 & 2 acres			12
-do-	-do-	2 & 3 acres	12
-do-	-do-	3 & 4 acres	2
-do-	-do-	4 & 5 acres	4
-do-	-do-	5 & 6 acres	2
-do-	-do-	6 & 7 acres	4
-do-	-do-	8 & 9 acres	2
-do-	-do-	9 & 10 acres	1
-do-	-do-	30 acres	1
-do-	-do-	35 acres	1
-do-	-do-	40 acres	1

Dry Land:

Those who own below one acre			17
Those who own between 1 & 2 acres			17
-do-	-do-	2 & 3 acres	14
-do-	-do-	3 & 4 acres	7
-do-	-do-	4 & 5 acres	5
-do-	-do-	5 & 6 acres	1
-do-	-do-	6 & 7 acres	1
-do-	-do-	7 & 8 acres	1
-do-	-do-	8 & 9 acres	1
Those who own 10 acres			1
-do-	20 acres		1
-do-	22 acres		1
-do-	35 acres		1

Garden Land:

Those who own below one acre	23
Those who own between 1 & 2 acres	4
Those who own between 3 & 4 acres	1

15	(a) Those who have houses of their own	. .	114
	(b) *Value of the Houses*:		
	Below Rs. 100	... .	19
	Between Rs 100 & Rs. 199	. .	27
	„ Rs 200 & Rs. 299	.	14
	„ Rs 300 & Rs. 399	..	9
	, Rs. 400 & Rs 499	.. .	1
	„ Rs 500 & Rs. 599		13
	.. Rs 700 & Rs. 799	.. .	2
	. Rs 800 & Rs. 899	.. ..	1
	Rs. 1,000	.	7
	Rs. 1,300	..	1
	Rs. 1,500	... .	1
	Rs. 2,000	.. ...	6
	Rs. 2,500	... ..	1
	Rs. 3,000	.	1
	Rs. 4,000	.	2
	Rs 5,000		4
	Rs. 8,000	.. ..	1
	Rs 10,000	...	1
	Rs. 15,000	... ...	1
	(Value of two houses are not stated)		
16.	(a) Those who are indebted	. .	102
	(b) *Extent of indebtedness*:		
	Below Rs. 100	... ...	18
	Between Rs 100 & Rs. 199	. .	23
	„ Rs 200 & Rs 299	.	9
	, Rs 300 & Rs. 399		7
	„ Rs. 400 & Rs 399		8
	. Rs. 500 & Rs 599	..	14
	.. Rs. 600 & Rs 699		3
	. Rs. 700 & Rs 799	.	1
	.. Rs 800 & Rs 899	.	1

Between	Rs 900 & Rs. 999	2
	Rs 1,000	4
	Rs 1,200	1
	Rs. 1,500	1
	Rs. 1,700	1
	Rs. 1,800	1
	Rs 1,900	1
	Rs 2,000	1
	Rs. 2,500	2
	Rs 3,000	1
	Rs. 3,250	1
	Rs 5,500	1
	Rs 10,000	1
	Rs 10,300	1

(c) *Rate of Interest*:

2 5%	1	15%	2
4.5%	1	18%	7
5 5%	1	24%	14
6%	4	25%	8
8%	6	33.33%	1
12%	1	36%	14
15%	2	48%	9
No Interest	14	Interest rate not stated	4

(d) *Source of Borrowing*:

Private Sources	80
Co-operative Credit Societies	10
Community Development Project	5
Government	3
Through Mortgages	13
Sources not stated	16

17.	(a) Those who have lost some lands due to indebtedness .	40
	(b) *Extent of land lost*:	
	Upto one acre .	8
	Between 1 and 2 acres .	8
	„ 2 and 3 „	4
	„ 3 and 4 „	8
	„ 4 and 5 „	1
	„ 5 and 6 „	3
	„ 6 and 7 „ .	2
	„ 8 and 9 „	1
	„ 10 and 11 „	2
	„ 11 and 12 „ .	1
	Extent not stated .	1
18.	*Those who are benefited by*:	
	a. Debt Conciliation Act of 1936	4
	b Agriculturists' Debt Relief Act of 1938 .	6
	c. Madras Pawn Brokers' Act of 1943 . .	4
	d. Agriculturists' Moratorium Act of 1954 .	13
19.	(a) Those who are aware of the Fair Rent Act of 1956	33
	(b) Those who expect to benefit by that Act . .	17
20	(a) Those who are aware of the Tanjore District Tenants & Pannayals Protection Act .	46
	(b) Those who are satisfied with that	41
21	*Improvement in life during* 1947-57 *period*:	
	(a) Economic status ...	44
	(b) Relationship with the members of their own communities	70
	(c) Relationship with the members of other communities .	132

	(d) Social outlook . .	139
	(e) Relationship with their masters or economically superior persons	111
	(f) Political outlook . .	121
	(g) In the provisions of opportunities for the education of their families	135
22.	(a) Those who state that there has been deterioration in life during 1947-57 period	37
	(b) *Reasons for deterioration*: Increase in the prices of consumers goods and failure of corresponding increase in income Cost of living has gone up Unemployment. Lack of demand for handloom products Failure of crops due to failure of seasonal rains in some cases.	
23	(a) Those who welcome redistribution of land	144
	(b) Those who are against it	6
24.	(a) Those who feel that liquidation of large ownership of land and creation of a large number of small owners will eliminate the causes of rural tensions	137
	(b) Those who do not think so ..	13
25	(a) Those who are aware of the Bhoodhan Movement of Sri Vinoba Bhave	116
	(b) Those who are not aware of it	34
	(c) Those who think that it can solve the problem of land distribution	100
	(d) Those who do not think so . .	16
26	(a) Those who think that there should be a minimum wage fixed for all kinds of workers in rural areas	131

(b) Those who are against it 19

Reasons.

They state that work cannot be regulated Moreover this cannot be enforced because a man will accept any wage if he is unemployed It will result in unemployment if employers are not prepared to pay the fixed wages Requirements in different areas are different and hence wages cannot be fixed at the same rate for all the places During the harvest season this cannot satisfactorily work

27. (a) Those who think that such a legislation will prevent oppression by the economically superior classes of the other classes 136

(b) Those who do not think so . 14

(c) Those who think that it will pave way for a better feeling among the rural folk and improve the community life in the village 136

(d) Those who do not think so 14

28 (a) Those who participate in the activities calculated to develop community life of the village . 147

(b) Those who get the willing co-operation of all the sections of the people in the village 140

(c) Those who are able to work with the members of other communities in a spirit of equality 115

Others 32

29 Those who have some difficulties in making use of the community amenities 42

Wells	42
Tanks	2
Rivers	1
Schools	1
Temples	35

	Tea shops	.	37
30	(a) Those who are aware of the objectives of the National Extension Service and the Community Project Schemes		117
	(b) Those who are not aware of them		33
	(c) Those who are benefited by them	.	92
	(d) Those who are not benefited by them		58

Nature of Benefits.

General benefits Improvements in Social consciousness — Agriculture — Educational facilities — Roads — Cattle Breeding — Credit facilities — Dispensary — Radio — Library — Poultry keeping — Change of outlook of people — Women Welfare Centres, etc

31	*Those who take part in the Elections.*		
	(a) As voters only	. ..	143
	(b) As candidates	.. .	4
	(c) Those who do not take part		3
	(d) Those who had difficulties in getting elected		1

Nature of Difficulty

	Economic	.	1
32	*Those who meet with difficulties at the present time in rural areas*		
	(a) Social difficulties, untouchability and allied things)	. ..	45
	(b) Economic difficulties (unemployment, lack of income)	..	117
33	(a) Those who are educating their children		66
	(b) Those who do not	. . .	84
	(c) Those who are getting assistance for the education of their children from public funds		66

34 *Those who are benefited by the various ameliorative measures taken by the Govt..*

(a)	Road development	113
(b)	Housing facilities	6
(c)	Small Scale Indusries	3
(d)	Drinking water supply	100
(e)	Educational facilities	145
(f)	Library facilities	60
(g)	Credit facilities	121
(h)	Irrigational facilities	35

35. *Organisation that works to bring about Social Consciousness among the people.*

No parties except the National Extension Service and Community Project Schemes and the Political Parties.

36. *Members of the Backward Classes in the Panchayats, Local Boards, Assembly and Lok Sabha*

There are two members in the State Assembly and two in the Lok Sabha The President and most of the members of the District Board are from the backward communities In most of the Panchayats most of the members are from the backward communities.

APPENDIX III

REPORT ON THE PROGRESS OF WORK DONE IN KURINJIPADI N E S BLOCK SINCE ITS INCEPTION

Kurinjipadi N E S. Block was inaugurated on October 1, 1953. It comprises of the two firkas — Kurinjipadi and Kullanchavadi firaks — of Cuddalore Taluk with an area of 154.76 sq miles There are 72 Revenue villages and 93 hamlets with a total population of 102,000.

The achievements of the block during the period under several major heads are enumerated below.

Agriculture

The area of the block consists of 32,000 acres of wet and 80,000 acres of dry land Nearly 12,000 acres are commanded by the Perumal Tank Improved paddy strains have been introduced in 12,000 acres, improved millets in 750 acres and oilseeds in 500 acres Green manure crops like, Sesbania, Dancha etc., have been popularised to an extent of 8,000 acres.

About 320 acres of waste land have been reclaimed with tractors and bulldozers.

Surface run-off which is a common and serious problem in about 6,000 acres of dry tracts of this block has been tackled by putting up contour bunds Calapagoniom seeds have been used as cover crop in about 15 acres.

15 oil engines and pump sets were distributed to bring an area of 60 acres under additional irrigation, 1,620 demonstrations of labour-saving implements and improved agricultural implements such as iron ploughs, tramplers, puddlers and intercultivators were conducted in an area of 4,550 acres 168 fertilizer demonstrations were organised and 700 tons of chemical fertilizers such as super phosphate, ammonium

sulphate, urea, nitrate and mineral fertilizers were distributed to cover an area of 15,560 acres

4,800 pits capable of manufacturing 12,600 tons of compost manure were dug to fertilize an area of 1,200 acres.

Green manure seedlings have been planted around the borders of the fields in an extent of 18,600 acres.

5,200 acres were brought under Japanese method of paddy cultivation which has resulted in an increased production of about 20% to 30% yield.

8,500 fruit-bearing trees were planted in an area of 120 acres while other trees numbering about 1,85,000 were planted in 2,000 acres.

506 competitors took part in the crop competition. Sri Rangabashyam Naidu of Adurkuppam received the District Prize in 1955-56 for having recorded the maximum paddy yield of 7,500 lbs. per acre; Sri Appavu Gounder of Kothavacheri has produced an yield of 7,220 lbs of paddy per acre for the current year The groundnut yield of 1,662 lbs per acre achieved by Sri Vijayaraghavan of Karunugzhi was also recorded as the highest yield for the district.

920 subscribers were enrolled for the agricultural journals

Improved seeds and chemical manures worth Rs 1,08,170 were distributed through Takkavi loans and another sum of Rs. 13,650 disbursed as loans under the Intensive Manuring Scheme.

Agricultural Exhibitions

Exhibitions depicting the value of improved seeds, labour-saving implements and other improved methods were organised in 6 villages

Animal Husbandry

The livestock census of this block is 14,982 cows, 1,680 she-buffaloes, 16,876 goats, 10,962 sheep and 30,981 poultries.

Veterinary first aid is being rendered in Vadakuthu, Mettupalayam and Kurinjipadi centres twice a week on fixed days. A building for

the first aid centre at Mettupalayam has been built at an estimated cost of Rs 700 and anohter at Vadakuthu is under construction

13,613 cattle were treated for various non-contagious diseases and ailments. 2 244 cattle were protected against block-quarters. 1,109 against Haemarragic septicaemia and 461 sheep against sheep pox, Periodic advance preventive inoculations have been conducted in a systematic way

1,756 bonines were castrated by the improved method which is very advantageous over the country method Grading the local cattle with pedigree birds has been introduced in the block area. 4 Sindhi, 5 Kangayam and 2 Murrah buffaloe breeding bulls were introduced with 50% contribution by villagers These breeding bulls have performed 278 services and 55 calves were born so far.

Exotic cockerels were distributed at half cost, grading up the local poultry in two places. Model poultry forms consisting of 10 pullets and two cockerels each have been formed in 9 places Hatching by incubator was also demonstrated and an incubator is maintained in the office.

15 bags of mineral mixture were supplied free of cost for demonstration purposes and the people have taken to feed their cattle with mineral mixture and 250 bags of mineral mixture have so far been sold. One calf-rearing demonstration and two cattle shows were conducted. With charts and specimens, improved animal husbandry practices were explained to the public in the local Mariammankoil festival and the Tahipoosam festival at Vadalur

Social Education

Adult Education centres have been started in 52 villages 1,560 adults are being trained there

Social Education centres have been opened in 13 villages Newspapers, journals etc have been supplied at Rs 35 to each of these centres Some of these centres conduct *model* Parliaments to instill in their minds democratic views.

Young Farmers' Clubs have been started in Andarmullipallam, Karunguzhi, Kolakudi villages At Andarmullipallam, model fruit garden and farming have been taken up. Fruit seedlings and young plants of fruit trees worth Rs. 200 were supplied to these centres with 50% contribution by the villagers

There are six dramatic clubs in this block. Screens and musical instruments worth Rs. 1,276 were supplied to these centres.

One Women's Club was started at Koravankuppam village Spinning, embroidery, vegetable gardening, kummi and kolattam are the general activities of this Club.

Radio Sanghams have been started at Alapakkam, Adurkuppam and Karunguzhi. Sri Govindarajalu Naidu, President of the Radio Sangham at Alapakkam and Sri Paramanandham Pillai were sent to Radio Station at Trichy to give talks on the Radio

Social service leagues were formed in (1) Alapakkam, (2) Andarmullipallam, (3) Kolakudi, (4) Koravankuppam and (5) Kurinjipadi, and tools such as pick-axe, mamutti, buckets, iron pots and pans worth Rs 36 each were distributed to each of these service leagues. These leagues undertake sanitation drive and street cleaning in and around the villages.

There are six village libraries in the block in Alapakkam, Adurkuppam, Kolakudi, Koravankuppam, Vellayankuppam and Karunguzhi villages Grants to the value of Rs 200 each were granted to two of these libraries. Sets of 28 books each of children's interest were purchased and distributed to each of the 68 children's libraries in the block.

Two camps of village leaders' training, one at Vadalur and the other at Tiruchopuram, were held. On the whole 25 village leaders have been trained in better methods of agriculture, citizenship etc Leading agriculturists from different villages have been taken on excursion to Coimbatore Agriculture Farm, Kangayam bull yard and Aduthurai Farm and they have been benefited by the knowledge they have gained during the excursion.

Four exhibitions, two on the occasion of Thaipoosam festival at Vadalur and the other two during the Mariamman festival at Kurinji-padi, were held. Stalls depicting the several activities of the N E S. have been installed. About ten thousand people witnessed the exhibition and benefited At Tiruchopuram and Vadalur also exhibitions were onducted at the time of village leaders' training camp.

Gramaseva Sanghams have been organised in 30 places. The members of these sanghams do social service in the villages and attend to the local needs They have constructed community- recreation halls in Muthialpet, Sambareddipalayam, Chintamanikuppam, Seiakuppam, Venkatankuppam at a cost of Rs. 26,000. A subsidy of Rs. 1,000 to each of these Sanghams amounting to Rs 5,000 was sanctioned and paid for the buildings Three more buildings at Valudalampattu, Arunkambattu and Kamblimedu have been completed at a cost of Rs. 7,000 by the villagers and the Government grant of Rs. 1,000 to each of them will be paid on valuation basis Three more buildings at Krishnakuppam and Poondivankuppam and Thiyagavalli are under execution.

35 Youth Clubs have been formed in the villages of this block and play-materials such as volleyball, carrom board, draught boards, badminton sets etc. have been supplied to each of these clubs to the value of Rs. 1,000 with 50% contribution from these clubs

Children's parks have been set up in 15 places at a cost of Rs 6,630 and materials such as swings, sea-saw, parallel bar, slide and clute to the value of Rs. 500 to Rs 600 each were supplied to these parks with 1/3 contribution from the public.

The Social Education Organiser has visited almost all the villages and given talks on education in a number of cases Important public days were celebrated in about 36 cases. 9 cartoons explaining the activities of the N E.S have been prepared. The Social Education Organiser has composed a number of small songs and written dialogues and plays for enactment by the village dramatic clubs

The villagers show great enthusiasm in the construction of community recreation centre building works. Their contribution to these building works exceeds two times and three times of their total cost. 8 such buildings have already been constructed till now and three more are in progress 9 Radios have been supplied till now

Local Works

24 well works were sanctioned under L D. works. Rural Water Supply of which the works of constructing a 6′ diameter well in Moolakuppam, Varadarajapuram, Aiyiepettai (hamlet of Kulur), Serakuppam, South Kuraipettai, Kottakarai, have been completed Two bore wells in Kurinjipadi have been sunk. The construction of overhead tanks over these bores is pending for want of cement and steel. The well works at Poosalikuppam, Vellayankuppam, Perumathur, Kornapattu, Christian Kuraipettai could not be completed as cement is not available A sum of Rs. 16,722 have been spent during the period, under report.

Rural Water Supply — Comprehensive Scheme

The sinking of wells exclusively for the use of the Harijans have been sanctioned in S Purdu, Kothavacheri, Adur, Agaram and Vellachikuppam at a total cost of Rs. 11,800. The well work at S. Pudur has been completed Bore to a depth of 90′ has been sunk in Vellachikkuppam and earthwork has also been completed The construction of masonry structure has been started. In respect of the well work at Adur, Agaram, earth work has been completed long ago, but as there was copious supply of water, the construction work could not be undertaken earlier. The work is in full swing and is expected to be completed by the end of this month A sum of Rs 2,537 has been spent on this so far.

Communications

The formation of the roads from C.V. Road to Rajakuppam, C V Road to S Padu, C V Road to Satyagnanasabai, have been completed to a total distance of 8 miles and 4 furlongs Metalling the Venkatan-

kuppam road, Rajakuppam road and Kuraipettai road, have been completed The works of metalling the Adurkuppam road and S Pudur road, forming the Vazhudalambattu-Therkumelur road are in good progress and are expected to be completed before the end of August 1956. Repairs to the Venkatankuppam-Vellayankuppam cart tract have been completed at a total cost of Rs 1,180. The work of construction of two check-dims at Veludayambattu, one culvert in the Kodandaramupuram Panchayat limit has been completed while the construction of a culvert at Samattikuppam and another at Vadakuthu are in good progress Improvements to road dips at Veludayambattu, Kornapattu, Christian Kuraipettai are all in rapid progress and are expected to be completed soon

Public Health and Rural Sanitation

The construction of Rural Dispensary Building at Vallayankuppam at a cost of Rs 5,000 has been completed The Rural Dispensary building at Thirthanagiri at a cost of Rs 10 000 has been completed except the well to be sunk In both these cases, the villagers' contribution was 50% The pond at Kornapattu has been repaired at a cost of Rs. 750 with 1/3 contribution by the villagers The works of providing revetment to the Odai Bank at Veludayambattu, metalling the streets around Subramaniaswami Temple at Veludayambattu, and construction of a cross wall in R S 136/1 of Paravathipuram and the check-dams in Parvathipuram have been completed at a total cost of Rs 8 000 with 1/3 contribution by the villagers Besides these, improvements to the ponds in Kayamanathupatti, construction of a bathroom at Serakuppam, closing an insanitary pit at Rajakuppam and construction of cattle trough at Serakuppam have been completed at a total cost of Rs 4 180 with 2/3 Government grant.

Education and Social Education

Construction of an Assembly-*cum*-Prayer Hall for the Vallalar Gurukulam Basic School at Vadalur has been sanctioned at a cost of Rs 20,000 with 50% contribution by the beneficiary. Terracing work remains to be done.

Construction of buildings for the Board Elementary Schools at Perumathur, Karunguzhi and Vellayankuppam has been taken up at a total cost of Rs 30,000 with 50% Government grant. All the three works are almost complete except painting, white-washing etc A radio room has been constructed at Karunguzhi at a cost of Rs 1.080 with 1/3 contribution by the villagers.

Primary Heallh Centre

The Primary Health Centre was opened at Vadalur in the middle of March 1956, with the required staff and a mobile unit attached to it A station wagon has been supplied to the Centre The mobile unit visits six centres twice a week viz., (1) Vellayankuppam, (2) Krishnankuppam, (3) Nagammapettai, (4) Kundammallur, (5) Andarmullipallam and (6) Kannadi and renders medical service at those places The Centre at Vadalur has attracted daily patients in and around Vadalur and the daily average attendance is about 175 This centre it at present located in a choultry The provision of a building for this centre is of immediate necessity and steps are being taken to get contributions from philanthropic people for the construction of a building for this centre and an estimate for the same is under preparation by the Highways Department

Four maternity centres have been opened at Vadalur, Krishnankuppam, Kannadi and Andaramullipallam villages and each centre is incharge of a maternity assistant. The Medicall Officer attached to the Primary Health Centre frequently inspects the centres To look after the public health of the villagers in the area, a Health Inspector has been attached to the Primary Health Centre.

Co-operation

There are 51 agricultural credit societies functioning in the block with a membership and paid-up share capital of 3,994 and Rs. 36,069, respectively All the villages in the block are served by these societies The total amount of loans outstanding against the members of these societies is Rs 1,18,489. Some of the societies have

also undertaken multipurpose activities 15 of them have let agricultural implements on hire to members. Three societies have undertaken social and recreational activities One society (Alupakka) is running a poultry unit 23 societies are distributing first aid medicines to members and non-members.

The Vadalur Loan and Sale Society has been issuing forecast loans to the members on the pledge of produce, the amount of loan so far issued being Rs 14 908 This society is also distributing ammonium sulphate to the members and others

There are two co-operative stores functioning in the firka Action has been taken for the introduction of oil sales under the village oil industry scheme through one of them Necessary application has been obtained and forwarded to the authorities concerned. The average monthly sales amount to Rs 1,100

There are two milk supply societies in the firka of which one is dormant. Loan applications in respect of this society are pending sanction Business will be commenced soon after the loan is sanctioned

There are eight weavers' societies functioning in the firka They produce and sell, on an average, Rs 53,300 worth of handloom goods every month.

There are five jaggery producers co-operative societies in the block. the members were issued licences for tapping of sweet juice for jaggery manufacture.

Besides the above, there are also four field labourers' societies one fishermen's society, one rural housing society and one employees' society in the block

Action has also been taken for the starting of a Mat Weavers' Society at Krishnakuppam, a students' co-operative stores a cash marketing federation and an oil mongers' society.

Cottage Industries

(a) *Wardha Ghani Unit* —The Wardha Ghani demonstration-*cum*-producing unit was opened in this block in the beginning of

November 1955. The unit consists one wooden Wardha Ghani imported from T Kallupatti and another Ghani of Wardha type locally made of cement concrete Three sheds were put for the ghani, the bulls attached to the ghani and the carpenters at a total cost of Rs 2,200 Two bulls were purchased for the two ghanis at a cost of Rs 400. Four batches of trainees consisting of 3, 4, 6 and 2 each have been given training in Wardha Ghani 5 old ghanis in Karuguli, S Pudur, T Palayam, Sambareddipalayam and Rajakuppam have been converted into Wardha type of ghanis and subsidy of Rs 100 for each ghani has been sanctioned Private crushings of gingelly, groundnut and coconut are being undertaken at a nominal charge of 8 annas per maund The demand for private crushings have become so large, that there has been no time for department crushings for the past two months An amount of Rs 327 has so far been collected as crushing charges from the public 7,073 lbs of groundnut and 1,517 lbs. of gingelly have been purchased departmentally and crushed 534 1 lbs and 3 024.3 lbs of oil and 4 849 lbs of cake have been sold. The carpenter attached to the unit is attending to the conversion of old chekkus into new types of Wardha Ghani

(b) *Khadi* —The extensive khadi scheme is in force in this block area since February 1954 The khadi worker has visited nook and corner of this block area and done propaganda on the khadi scheme. Khadi worth Rs 12,842-14-0 has been sold during the period Besides khadi hundies to the value of Rs 8 278, 102 kisan charkhas have been sold out in the villages of this block area on subsidy basis. There are about 542 spinners in this block 330 new spinners were enrolled 1,250 have been taught in spinning on charkhas 600 spinning demonstrations and 100 mass spinnings were held. 4 spinning competitions have been conducted There are 10 self-sufficient khadi centres in this block area. 9,000 hanks were produced out of which 2,000 have been purchased 300 families in this block area are entirely depending upon spinning for their daily livelihood 300 lbs of cotton slivers have been sold to the spinners during the period under report.

(c) Mat-weaving industry is carried on in some villages of this block on a small scale, besides bamboo basket making A sum of Rs 200 has been granted to the Krishnakuppam mat-weaving population under the grants-in-aid scheme A co-operative society for the mat-weaving population of the village is also being formed.

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